

MIDWEST Open Air Museums

M A G A Z I N E

IN THIS ISSUE:

Brewing Beer at Historic Sites

Living With Lewis & Clark

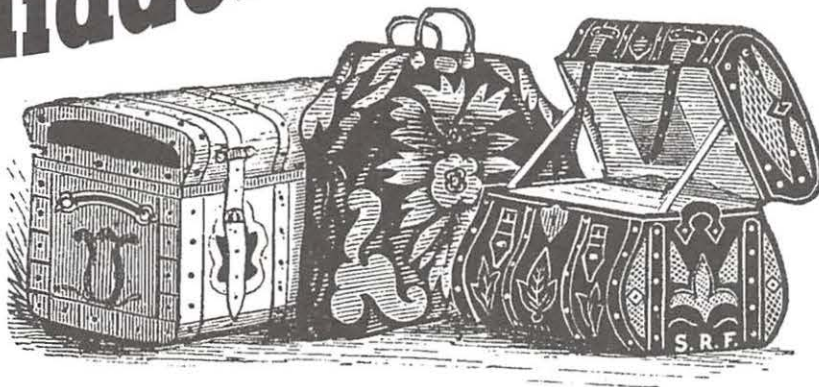
Fighting Dirt - A Period Approach

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Hidden Treasures



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Ross County Historical Society Textile Tour, Raising and
Caring for Poultry Workshop, Anti-Saloon League and
Temperance, Redesigning an 1880s Threshing Program,
Decorative Arts in Agricultural Equipment, Coopering
Workshop, Hot Weather Cooking, Working with Leather

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About the 2006 Conference

The 2006 MOMCC Spring Conference will be held in the Lancaster, Ohio area. Workshops and a variety of sessions are at The Decorative Arts Center of Ohio at the Reese-Peters House in downtown Lancaster. Additional conference activities are at Metro Parks Slate Run Living Historical Farm in nearby Ashville, Ohio.

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MIDWEST Open Air Museums

FEATURES:

- | | |
|---|----|
| Living With Lewis and Clark
Genia Hesser | 5 |
| Against Dirt
Merrilee Garner and Melissa Shoffner | 7 |
| 1850 Goods and Services in Des Moines, Iowa
Rick Finch | 10 |
| Admission Price Comparison
Sarah and Susan Uthoff | 12 |
| Diary of Carl H. Davis - Excerpts
Chris Gordy | 17 |
| They Were What They Drank
Patrick Reynolds | 23 |
| Site Spotlight
Slate Run | 37 |

DEPARTMENTS

- | | |
|-------------------------|----|
| President's Perspective | 2 |
| The Editorium | 3 |
| You Can Say That Again | 4 |
| From the Bookshelf | 14 |
| A Moment in Time | 20 |

About the Cover: Harvesting Wheat

Photo by Patty Kennedy

Intern, Volkering Heritage Farm at Spring Valley

President's Perspective

Dear MOMCC members,

As this is the end of my term as MOMCC president, I thought it only fitting that I reflect on my time with the organization. I always seem to have many thoughts swirling in my head so perhaps some of them will be note-worthy to you, too.

Thirteen years ago I joined MOMCC when I got my first job in the field of living history here in the Midwest. It was the best thing I ever did!

Here's my story. I was working at a new site where I was the only living history employee amongst a group of naturalists and park district employees. My background was in museum education, but I was hired to help start up a new living history site. My job description included overseeing the moving of several historic buildings to the site, starting a collections care program, furnishing an 1880s farmhouse, training volunteers to be interpreters, starting a livestock program, designing school programs, and opening to the public, all as a part time employee. (Sometimes naiveté is a gift!)

Even in my ignorance, I realized that I desperately needed the help and support of other museum professionals. So I attended my first MOMCC conference, not knowing anything about the organization but hopeful that I might find some support and advice. What I found was a gold mine! Here were people who had knowledge and experience and were willing to share these gifts with me in many of the areas I was looking for. On top of all that, they loved what they were doing. I was hooked and began attending conferences on a regular basis.

About two years later, I was asked to run for a member-at-large position on the MOMCC Board. Low and behold, I was elected! What had I gotten myself into now? I met the people serving on the Board at that time and was impressed with their dedication to, and interest in the field of living history.

As I observed the workings of this organization, I heard different points of view from curators, interpreters and administrators, sometimes resulting in heated discussions. I saw the sharing and networking of new ideas for programs, special events, interpreter training, school tour experiences, and even visitors' sometimes hilarious comments, all shared with an openness that I had not seen in many other professions. Most of all, I saw heart and a spirit of camaraderie and delight in being together. All these signs pointed to a growing and healthy organization.

I have been on the Board now for about 10 years. During this time I have served in several different Board positions, been the local arrangements chair for a conference, gotten to know people from sites all over the Midwest, and made some very close friendships. Also during this time, I

have had several different jobs within the living history field and have found that the contacts and networking through MOMCC have been invaluable. There are so many talented and gifted members who have shared program ideas, research, resource information, and even worked as consultants for special projects that I would not have had access to without this organization. I am the one who has benefited many times over. I am here to say that it is true that by giving, you will receive.

So as I close my term as president, I urge you to get involved with MOMCC - serve as a resource chair, host a conference, write an article for the magazine, be a conference presenter, or serve on the MOMCC Board. You will be the one richly rewarded in ways that you may never have considered.

I am so thankful for the opportunity to get to know so many of you, to share in your ups and downs, to learn about your interests and skills and to know that because of MOMCC, you have helped make the lives of many people richer. Isn't it your turn to get involved?

Most sincerely,

Carol Smith,
MOMCC President, 2005





THE EDITORIUM

Hello again and welcome to the fall issue of the *MOMCC Magazine*. As the days get shorter and temperatures slowly march downward, many living history sites enter new seasonal phases. The winter months will bring a change in the workaday operations of most historic sites.

While the winter wheat lay dormant under the snow, the work of planning and preparation for a new season begins in earnest within museum doors.

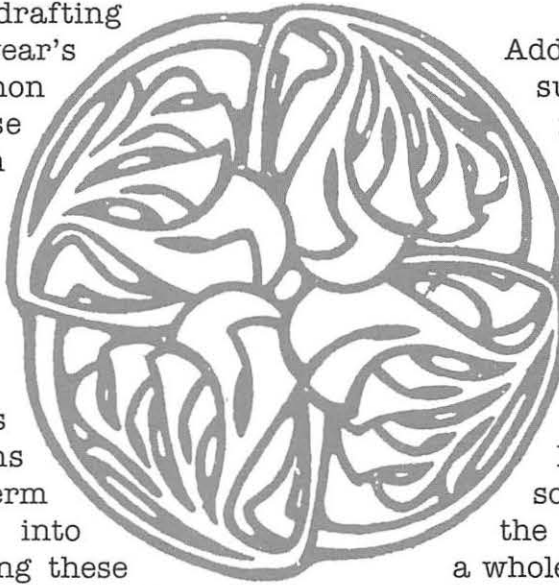
Whether writing grants, researching, developing programming, catching up on collections back logs or drafting (and then redrafting) next year's operating budget, the common denominator in all these activities is their orientation towards the future. Not content to rest on the laurels of last year, we look to improve and refine our craft.

The creative impulse sparks brightly in conversations between coworkers as the germ of what could be matures into what will be. Yes, it is during these seemingly dormant winter months where some of the most exciting and profound work within a museum is undertaken.

Every museum and every professional therein exists as part of a larger community. We contribute, individually to a larger corporate body of knowledge and experience. By interacting with each other, we strengthen the field as a whole. Interaction happens in many ways, at conferences, through phone calls (and innumerable emails), through the sharing of talents and resources between various sites. If you attend an event at a MOMCC member site you will probably find "volunteers" who work the rest of the week

at another historic site, sometimes hundreds of miles away.

Perhaps the best way to share is to publish. When you submit to the *MOMCC Magazine* you reach not a couple, not dozens, you reach hundreds of historic sites and the individual members that bring those sites to life. Through them you reach tens of thousands. When you publish your work, the benefits are increased exponentially. When you publish, regardless of the topic, you buttress the field as a whole. As the reputation of the field increases so does its visibility in public perception, which ultimately helps you and your site.



Add to this the fact that your submission could earn you money and it seems almost foolish to not to submit. If you look at page 33 of this *Magazine* you will find information on the Candace Tangorra Matelic Award. As you head into the winter months please consider sharing your work with the MOMCC organization. In doing so, you help yourself, your site, the organization, and the field as a whole.

YOU CAN SAY THAT AGAIN

MIDWEST
OPEN AIR
MUSEUMS MAGAZINE

"FOR THE UNLEARNED,
OLD AGE IS WINTER; FOR THE
LEARNED IT IS THE SEASON OF
THE HARVEST." THE TALMUD

OFFICIAL MAGAZINE "IF YOU TICKLE
THE EARTH WITH A HOE SHE LAUGHS
WITH A HARVEST." DOUGLAS JERROLD

1803-1857 OF THE MIDWEST OPEN AIR

MUSEUMS COORDINATING COUNCIL "WE

LIVE IN THE MIDST OF ALARMS; ANXIETY
BECLOUDS THE FUTURE; WE EXPECT SOME
NEW DISASTER WITH EACH NEWSPAPER WE
READ" ABRAHAM LINCOLN 1809-1865 TWO

THOUSAND AND FIVE VOLUME XXVI

"PRODUCE GREAT PUMPKINS, THE PIES WILL
FOLLOW LATER." ANONYMOUS NUMBER THREE

"NO SHAD, NO SHINE, NO BUTTERFLIES, NO
BEES, NO FRUITS, NO FLOWERS, NO LEAVES, NO
BIRDS, - NOVEMBER!" THOMAS HOOD 1799-1845

ISSN 1536-3279 "NOVEMBER, THE ELEVENTH
TWELFTH OF A WEARINESS." AMBROSE BIERCE

1842-1914 MOMCC SPRING CONFERENCE "GOD

GAVE US MEMORY SO THAT WE MAY HAVE ROSES
IN DECEMBER." JAMES MATTHEW BARRIE 1860-1937

MARCH SIXTEENTH THROUGH THE EIGHTEENTH

"WHEN I WAS A BOY ON THE MISSISSIPPI RIVER THERE
WAS A PROPOSITION IN A TOWNSHIP THERE TO
DISCONTINUE PUBLIC SCHOOLS BECAUSE THEY WERE
TOO EXPENSIVE. AN OLD FARMER SPOKE UP AND SAID IF
THEY STOPPED BUILDING THE SCHOOLS THEY WOULD NOT
SAVE ANYTHING, BECAUSE EVERY TIME A SCHOOL WAS
CLOSED A JAIL HAD TO BE BUILT." MARK TWAIN 1835-1910

TWO THOUSAND AND SIX "FARMERS ARE PHILOSOPHICAL.
THEY HAVE LEARNED THAT IT IS LESS WEARING TO SHRUG
THAN TO BEAT THEIR BREASTS." RUTH STOUT ASHVILLE,

OHIO "A GOOD LAUGH IS LIKE MANURE TO A FARMER - IT
DOESN'T DO ANYGOOD UNTIL YOU SPREAD IT AROUND."

ANONYMOUS

Living With Lewis and Clark - An Editorial

by
Genia Hesser

Here's the article I was going to write: I was going to discuss the phenomenon that is the National Lewis and Clark Bicentennial Commemoration. How it has produced more interest in community history and has funneled more federal and state dollars towards historical events since the nation's Bicentennial in 1976. How state tourism offices are suddenly realizing "Wow, heritage tourism brings money to our state! We should start promoting this." How, with the distance of 200 years and the influence of New Social History, American Indians are now a central part of any dialogue concerning Lewis and Clark. I was going to discuss how in the absence of physical remains, the landscape of the Lewis and Clark Trail has suddenly become a valuable commodity to community leaders. There was going to be a discussion about the great dialogues that are provoked when comparing 1805 to 2005.

But I didn't write that article. I can't write that article because it implies the sort of objective perspective that all historians aspire to. And these days I'm a long way away from objective when it concerns Lewis and Clark.

I work in North Dakota, very close to the middle of nowhere. I supervise Fort Buford State Historic Site which sits 2 miles east of Montana, about 70 miles south of Canada, and right along the historic Lewis and Clark Trail. Everyday, from my office I gaze at the confluence of the Missouri and Yellowstone rivers - one of the few major river confluences that remains undeveloped and pristine. Two hundred years ago, give or take a few months, Meriwether Lewis, William Clark, and the Corps of Discovery camped across the river from where I now sit. The viewscape remains relatively unchanged - although the herds of bison that once astounded Lewis and Clark are now fenced in. In

spite of the passage of time this area remains something of a "wilderness:" the nearest ATM is 14 miles down the highway, cell phones never get service, pizza joints don't deliver on Sundays, but you can buy ammunition, booze, cigarettes, and gas all in the same store.

I currently serve on three committees whose entire purpose for existing is the Lewis and Clark Bicentennial. I've served on two of those committees for two years and counting. Last month I sat through 7 meetings about Lewis and Clark for around 13 hours. I'm beginning to dream about Lewis and Clark.

At a committee meeting this week one member cheerfully said "I'm so glad I'll be dead for the next Lewis and Clark commemoration." There were nods of approval from the group and even a "Right on." At an all staff meeting a colleague (in the midst of yet another planning session for Lewis and Clark events) stated "I wish they all would've drowned when the dumb boat tipped over." We're all professionals. We all realize the huge benefits we're reaping from the Lewis and Clark Bicentennial - increased visitation, more funding, economic benefits, etc. But . . . my current life has been superceded by two dead white guys and I've even started to blame Thomas Jefferson who came up with the bright idea. Nope, I'm not objective.

So since I can't give you an objective assessment of the Lewis and Clark Bicentennial - I'll give you my some honest reactions.

- Semen vs. Seaman: A Kindergarten class from a ranching community was visiting the museum. We introduce young kids to Lewis and Clark by reading a book about Lewis' Newfoundland dog, Seaman. When asked if they knew who Seaman

was, a small boy piped up "Yeah, that's the same stuff that comes out of our bulls."

- What's really important: Another young student, when asked what they knew about Lewis and Clark proudly recounted that "Lewis had a dog named Seaman and Lewis got shot in the butt." Both true, but . . .



yummy, don't have much to do with the voyage. On day 623 the crew may have dreamed of Lewis and Clark scented soap made of rendered bison fat, but I doubt what they actually used would sell as well. And the art piece, made of clay mixed with Missouri River mud collected near where Lewis and Clark camped - well, stranger things are sold on e-bay.

- Following the trail: Lots of people follow the Lewis and Clark trail, mostly in RV's or vehicles, and we get a few hard-core canoers on the Missouri river and the even more hard-core bicyclists who peddle up to 70 miles a day along highways. The guy who followed the L&C trail in a para-glider, however, defied an easy explanation.

- No shirts, no shoes, you must be at a rendezvous: After carefully choosing a number of people to inhabit living history camps for a large weekend event, I was stupefied when an uninvited and unannounced Bucksinner camped for the weekend in nothing but a leather loincloth. Some visitors optimistically assumed that he represented Lewis and Clark after their clothing wore out.

- Moulton geeks: Gary Moulton, from the University of Nebraska, edited the definitive edition of the Lewis and Clark journals. It runs to thirteen volumes and a hard bound set will cost you \$1,075. We actually sold a complete edition last year - our store manager bought us pizza. Serious Lewis and Clark followers carry around Moulton's volumes like the layperson looks to Steven Ambrose's *Undaunted Courage*, speak of it reverently, and refer to it like a religious text. Well, maybe I exaggerate, but the Montana National Guard did teach rescue workers the Lewis and Clark equivalent of modern place names because a number of tourists tried to find places along the trail by reading Moulton.

- Lewis and Clark sells: Its not just historic sites that are cashing in on the Bicentennial. Enterprising businesses have created a mind-boggling number of Lewis and Clark themed merchandise. Coffee mugs, magnets, puzzles, calendars, T-shirts and many more items, which, in the interest of brevity, I won't list here. A few items make me wince, but by and large the items are nicely made and sell well. I do, however, grin at the lengths some merchandisers go to in order to tie their product to Lewis and Clark. The Lewis and Clark chocolate bars for example, while very

- Dumb, and sometimes insulting, visitor questions and comments: I'm positive that any organization that deals with the public has similar lists. Our site started writing these anecdotes out as a training tool and to amuse ourselves during the long winter.

- "What time is the Indian attack?"

- "Did re-enactors work here historically?"

- "Are bison smaller than buffalo?" Answer: depends on the altitude.

- During a living history weekend - "Is that a real fire?"

- "Did the soldiers parachute in to ambush the Indians?"

- Query posed to a Corps of Discovery re-enactor: "What are you supposed to be - some Russian?"

- Query posed to our neighbors at a National Park Service site: "Are you mounties?"

- "Does the wind always blow?" Response: "No sir. Only 350 days a year."

- Referring to Lewis and Clark "well they ate a lot of buffalo. We can't talk about that - that's a conservation issue."

- And my absolute favorite visitor question - "Do you sell George Jones tickets?"

Genia Hesser holds a B.A. in English and History from Macalester College. Since there are very few jobs for a Medieval historian in the Midwest, she went on to get her M.A. in Historical Administration from Eastern Illinois University. Since 2003 she's been the Site Supervisor of Fort Buford State Historic Site which is near Williston, North Dakota.

Against Dirt: Hygiene in the Early Nineteenth Century; 1800-1840

by
By Merrilee Garner and Melissa Shoffner

Dirt is the enemy. Banish it, abolish it, kill it, just get rid of it. Now we have thousands of products to accomplish this goal but how did someone in the early nineteenth century rid themselves of dirt? Did they even acknowledge the dirt? Were they cleaning their houses and themselves for a completely different reason than because it had been more than two weeks since they last cleaned it?

To answer these questions, a brief examination of the attitudes towards dirt in the early nineteenth century is needed. The notion of microbes, germs, and other "invisible" dirt did not exist; instead "dirty" was anything that contained visible dirt. If someone walked through a mud puddle, their pants and shoes were dirty. Hands and faces were dirty if dirt was seen on them. Therefore, hygiene was geared towards removing this dirt and only this dirt. Bathing, washing, laundry was all only socially required if dirt could be seen.

To know how often people bathed is nearly impossible. Different people, then and now, have different hygiene habits and dirtiness limits. Personal hygiene depended on water access, time allotted for hygiene and season of the year (with people more likely to bath in warmer months than in the cold). This might have been due to comfort level since no one wants to bathe in an unheated room in January with cold water but also because there is less visible dirt on a person in the winter, compared to visible dirt during spring-time planting, summer cultivating, and fall harvest (assuming the person does some farming or at least gardening). However, to know the personal hygiene of someone who lived over 150 years ago is

not completely impossible. By consulting diaries and journals to glean what information exists, people interested in learning more about personal hygiene can discover what lurks there. As with many other aspects of personal life, not everyone wrote down everything that they did on a daily basis; they might have only written down the extraordinary.

Luckily, alternative sources exist. By using etiquette books and comparing them with social commentary, a better picture of hygiene in early nineteenth-century United States is possible. Elizabeth Farrar, in *The Young Lady's Friend*, recommends that the entire body should be washed once every twenty-four hours with soap and water, followed by a drying off with a coarse towel, flesh brush or crash mitten. She recommends this because even though the body appears clean, deposits have been left on the skin which can be removed using water and soap. However, even though Miss Farrar recommends daily washing, it does not mean that the average person was washing their entire body every day. Other texts refer to a lack of bathing for the average United States citizen. William Alcott in *The Young Wife* wrote, "And yet there are not a few who pride themselves on the neatness of the tips of their fingers and the most prominent parts of the face... who suffer their feet and the rest of their skin to remain unwashed for weeks or months, and I am afraid sometimes nearly the whole year around." Catherine Beecher in *Treatise on Domestic Economy* wrote, "To wash face, feet, hands and neck is the extent of the ablutions practiced by perhaps the majority of our people." These quotes demonstrate that even though daily bathing was mentioned, it was only an idealized reality and not the reality.

To modern ears, "bathing" and "washing" are nearly identical. However, to a person in the nineteenth century, they are drastically different. "Bathing" requires more water and a tub while "washing" only requires water and a basin. "Bathing" comes in two forms: a shower bath (where water is poured over the bather) and a plunge bath (where water is already in the tub and the bather "plunges" into the water). In both types, the water can be hot or warm. When a person "washes," they clean with cold water individual parts of the body, starting with the most visible. So it would be possible for someone in the nineteenth century to wash everyday but only bathe once a month.

But a person's toilet would not be complete without hair care. For modern women, hair care implies regularly washing it with shampoo. For women in the early nineteenth century, hair care meant something else. The best way for a woman in the early nineteenth century to keep her hair clean was to brush it; *The Young Lady's Friend* recommends one hundred strokes to remove dirt and debris. Women did not often wash their hair but were likely to use a rinse to clean it, such as New England rum, advocated by Lydia Child. She states, "New England rum, constantly used to wash the hair, keeps it very clean, and free from disease, and promotes its growth a great deal more than Macassar oil." Child warns against using brandy as a rinse since it has a "hot, drying tendency." However, Sarah Josepha Hale recommends only using soft water as a rinse with no alcohol. Neither mention how often a woman is supposed to rinse her hair or if a man is supposed to rinse his hair in the same manner.

The teeth are not forgotten; brushing them using a brush, a rag, or a finger is recommended by several etiquette books. Lydia Child, agreeing with modern dentists, writes that teeth should be cleaned "in pure water two or three times a day; but, above all, be sure to have them clean before you go to bed." Besides only using water, there did exist other concoctions. A mixture of soft water, lemon juice, burnt alum, and salt could be used to clean the teeth with ground charcoal mixed with honey used as a whitener. Additionally, there is even evidence of toothbrushes utilizing items like marine marsh-mallow roots with the ends pounded flat to open the fibers, a receipt for which can be found in *MacKenzie's Five Thousand*

Receipts. Not everyone agreed that teeth needed to be cleaned before going to bed, which leads to some confusion. Sarah Josepha Hale mentions that it is harmful to clean your teeth too often because it removes the protective covering, which is at least as bad as completely neglecting them altogether.

In an era before Chap-stick, were people doomed to suffer chapped lips? No! You could always make up a white lip salve using olive oil, white wax and suet, including oil of rhodium or lavender. There are many, many other receipts for lip salves, including a balsam that is merely honey and scent. Many of these salves could also be used on other chapped body parts like hands and faces.

Uncovering personal hygiene in the early nineteenth century is a challenge and this article skims the surface of the topic. In the nineteenth century, hygiene was managed as another household chore with the needed hygiene products manufactured within the home. This makes it challenging to know exactly what was made and places more importance on the sources that do exist. As the nineteenth century progressed and consumerism grew, hygiene products transformed with American society as they both left the household and entered the factory.

The following receipts were found in *Mackenzie's Five Thousand Receipts*:

Cold Cream Pomatum for the complexion -

Take an ounce of sweet almond oil and half a drachm each, of white wax and spermaceti, with a little balm. Melt these ingredients in a glazed pipkin, over hot ashes, and pour the solution into a marble mortar, stir it with the pestle until it becomes smooth and cold, then add gradually an ounce of rose water; stir all the mixture till incorporated to resemble cream. This pomatum renders the skin at once supple and smooth. To prevent marks from the small pox, add a little powder of saffron.

To Clean the Teeth - Take of good soft water, 1 quart, juice of lemon, 2 ounces, burnt alum, 6 grains; common salt, 6 grains. Mix. Boil them a minute in a cup, then strain and bottle for use; rub the teeth with a small bit of sponge tied to a stick, once a week.

Ointment of Hog's Lard - Take of prepared hog's lard, 2 lbs. rose-water, 3 oz. Beat the lard with the rose-water until they be mixed; then melt the mixture with a slow fire, and set it apart that the water may subside; after which, pour off the lard from the water, constantly stirring until it be cold.

This ointment may be used for softening the skin, and healing chaps.

White Lip Salve - Put eight ounces of the best olive oil into a wide mouthed bottle, add three ounces of very fine white wax, and the same quantity of fresh clean mutton suet. Melt this by a slow fire, and perfume it when taken off, with forty drops of oil of rhodium, or of lavender. When cold, put it into small gallipots, or rather whilst in a liquid state.

This salve never fails to cure chapped or sore lips, if supplied pretty freely at bedtime, in the course of a day or two at farthest.

The following receipts can be found in F.A. Souillard's book, *The Pharmaceutic Practical Recipe Book*:

Shaving Oil or Shaving Liquid - Take 1 pound of soft Soap, dissolve it by water bath in 1 quart Proof Spirit.

To Make Lemon Cream of Sunburn and Freckles - Put 2 spoonfuls of Sweet Cream into 1-2 pint of New Milk; squeeze into it the Juice of a Lemon, add half a glass of genuine French Brandy, a little Alum and Loaf Sugar; boil the whole, skim it well, and when cool it is fit for use.

All of the above receipts have been attempted and nothing exploded.

After finishing coursework in the Historical Administration Program at Eastern Illinois University, Merrilee Garner is currently interning at Apple River Fort State Historic Site.

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The authors wish to thank Jenny Sherrill who helped do the initial research on early nineteenth century hygiene for an interpreter training session at Conner Prairie.

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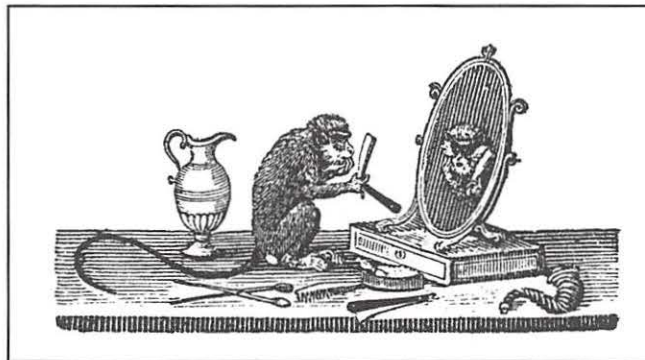
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1850 GOODS AND SERVICES IN DES MOINES, IOWA

Edited
by
Rick Finch

This information comes from microfilm of newspapers from 1849 and 1850 located at the State Historical Society of Iowa. The idea behind this is to see what was being advertised and what was available to mid-nineteenth century Iowans. It has been amazing what was found in just two newspapers, *The Iowa Star*, published in Fort Des Moines and *The Iowa Frontier Guardian*, published in Kaneshville, (Council Bluffs) Iowa. The number and variety of business are quite large. Among the businesses advertising their wares and services are several dry good, grocery, and provision stores, clothing stores, a gunsmith, boot and shoe makers, hotels, a tin shop, stove and sheet iron store, watch makers and jewellers, a paper, type, and cards company out of Chicago, tailors, a drug store, blacksmiths, tanners, saw mills, a rope maker, a doctor, and a botanical physician. Below are selected ads to illustrate what was available.

Thursday July 26, 1849 *Iowa Star*

James Campbell offered drygoods, groceries, and provisions. His dry goods consisted of a wide assortment of textiles, too many to list. Groceries included coffee, sugar, molasses, cotton yarn, salt, whiskey, iron, nails, peach and cognac brandy, port Malaga, and Madeira wines, gin, rum, and Pittsburgh ale. He also offered hardware, queensware, boots and shoes, hats and caps. He ended his ad with "The attention of farmers and others is particularly called to my assortment of Groceries and Liquors which will always be full, and 'cheaper than the cheapest,' as I am determined to make it an object for the farmers to deal with me. Give me a call!"

August 24, 1849 *Iowa Star*

J.F. Ward advertised a new tin shop, stove, and sheet iron store with a tin, copper, and sheet iron line. His ad states that in a few days he will "be in receipt of a large lot of Cooking and Parlor Stoves, which will sell at Keokuk prices plus freight." [It should be noted that goods were being shipped to Fort Des Moines overland (165 miles) from Keokuk when the Des Moines River was not navigable.] Mr. Ward writes that customers should "call at the sign of the 'Big Coffee Pot'."

November 9, 1849 *Iowa Star*

Among the many goods available for sale from E. Wise and Co. were, "New Orleans sugar and molasses, Sugar House molasses, saleratus, window glass and putty, combs, side combs, reeding combs, fine combs, and ready made clothes."

February 7, 1849 *Iowa Frontier Guardian*

Botanical Physician

"Dr. L. Johnson of Centerville hereby tenders his professional services to the afflicted portion of the citizens of Pottawatamie County. From the success that has attended his professional labors heretofore- particularly in surgery and obstetric he feels a confident assurance in the management of the most difficult cases; and also feels competent to manage most diseases incident to this climate."

W.F. Carter advertised his blacksmith shop, The Forge. He writes, "The emigrating public will find at his place superior articles on hand such as cowbells, hoes, and edge tools."

J.W. Tootle and Co. out of Savannah, Missouri advertised a "large stock of spring and summer goods, direct from Philadelphia, New York, and Boston." Among their advertised items are crackers, mackerel, 9-inch revolvers, gum elastic overcoats, and gum elastic leggings.

This has been a small sample of the goods and services available. The list of everything available is too long to list here. I will end with an ad from the January 11, 1850 edition of *The Iowa Star*.

"Whereas my wife, Jane Kelly, has left my residence in Camp Township, Polk County, Iowa, without any provocation on my part, I therefore forewarn all persons from harboring or trusting her on my account, as I shall not pay any debts of her contracting.

Patrick Kelly"

Submitted by Rick Finch
Site Manager
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Admission and Price Comparison 1972 & 2005

by
Sarah and Susan Uthoff

In this anniversary year, much discussion has been given to increasing and maintaining visitors to living history sites. Many points have been discussed. We thought an interesting research project would be to study admission prices. The goal is to find some hard data to compare admission prices from then and now. Have admission prices increased? Have they decreased? Have prices remained static? How have changes in admission prices affected visitor experience?

Directory 1972, which lists 66 sites, was used for past pricing information. Selected sites are either located within the MOMCC region or are nationally renowned. Inflation adjustments were computed using an inflation calculator that can be found at www.westegg.com. 2005 admission prices were found on the various site's official web pages. When adjusted for inflation, it was found that 3 sites charged less, one held steady, and 10 sites had increased their admission rates. The chart below lists the findings for the individual sites.

Admission prices from 14 sites were compared between 1972 and 2005. *The Restored Village*

LIVING HISTORY SITE	1972 ADULT ADMISSION	1972 ADULT ADMISSION IN 2003 DOLLARS	2005 ADULT ADMISSION
Bishop Hill, IL	Free	NA	Free
Conner Praire, IN	\$1.50	\$6.51	\$11.00
Geauga County Historical Society and Museum Village, OH	\$1.50	\$6.51	\$6.00
Greenfield Village, MI	\$2.00	\$8.68	\$20.00
Hale Farm & Western Reserve Village, OH	\$1.00	\$4.34	\$12.00
Harold Warp Pioneer Village, NE	\$1.50	\$6.51	\$9.00
Henry Ford Museum, MI	\$2.00	\$8.68	\$14.00
Jamestown, VA	\$1.00	\$4.34	\$11.75
Lincoln's New Salem State Park, IL	Free	NA	\$2.00 suggested
Mystic Seaport, CT	\$3.00	\$13.02	\$12.00
Prairie Village, SD	\$1.50	\$6.51	\$8.00
Schoenbrunn Village State Memorial, OH	\$0.50	\$2.17	\$2.00
Stonefield Village, WI	\$1.50	\$6.51	\$8.00
Stuhr Museum of the Prairie Pioneer, NE	\$1.00	\$4.34	\$6.40

Will higher prices deter visitor attendance? Do sites charge enough to cover the experience that visitor receive? Are admission prices at living history sites a good value? This comparison does not answer those questions; it merely adds another view to the ongoing discussion. It may be that people are getting much more for their money, but on a straight dollar to dollar comparison it would appear that visitors are being asked to pay more for it.

SOURCES:

Resored Village Directory 1972. Quadrant Press, Inc. New York.

Sarah is a long time historical interpreter at such sites as the Herbert Hoover National Historic Site in West Branch, Iowa, Ushers Ferry Historic Village in Cedar Rapids, Iowa, and is currently a reference librarian at Kirkwood Community College, Cedar Rapids, Iowa and is currently the director of the Oxford Library, Oxford, Iowa. Susan is an Iowa State University Extension Specialist Nutrition and Health, and a certified SafeServ and Safe Super Mark Instructor, based in Cedar Rapids, Iowa.

Uthoff@infionline.net

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FROM THE BOOK SHELF

by

Debra A. Reid

Robert R. Archibald. *The New Town Square: Museums and Communities in Transition*. Walnut Creek, Cal.: AltaMira Press, 2004. \$24.95 paper, ISBN: 0-7591-0288-0. 224 pgs. Photographs, notes, index.

Historic sites and open air museums focus their research and interpretation on local history. Making sense of the local stories requires intense study of the people who lived there, the things they owned and saved, and the stories they tell about their experiences. Robert Archibald contends that the average visitor is becoming increasingly disassociated from community interactions that nurture such remembering; that distinctive communities are declining and consumer-driven mono-culture suburbia is replacing them. Museums can perform a civic good by creating a virtual community experience through which the public can access stories about the past, more complete stories, in fact, because of the inclusivity of the stories collected. Museums have the potential to be "the new town square" around which "good life, community and neighborhood" can develop (14).

Stories define place for Archibald. He shares stories throughout *The New Town Square* that indicate how people and places become intertwined and how churches, cemeteries and marketplaces, death masks and photographs can prompt the memories. He uses his home place of Ishpeming on Michigan's Upper Peninsula as an example of the intense connections that develop between people and place. He looks to the built environment of St. Louis and the collections of the Missouri Historical Society (MHS), where he has served as president and CEO since 1988, for inspiration. He quotes Charlesetta Coleman who explained her loyalty to her St. Louis neighborhood – "my sweat and blood has been out there in that yard" (38).

Most of the stories involve ordinary events and everyday lives, so ensuring the preservation of these stories requires effort. As Archibald explains,

"the new story must belong to all of us and so all of us must write it. If we do not write the new story together, it will be like the old stories in which some people count and others do not, separate histories that divide us" (64). Museums provide the forum through which new stories can be told.

Snippets of Midwestern stories appear, mixed in with others from the North and the West. Archibald tells of Nettie Weber who moved from St. Louis, leaving her husband behind, to Jefferson County, Missouri to farm. Her diaries (1891-1909) document her daily tasks on the farm but provide little detail about her deepest thoughts (pgs. 85-87). A sketch of an African American soldier in the 68th Regiment of the U.S. Colored Troops, Elijah Madison; a journal kept by Robert Campbell who journeyed across the Rockies in 1833; so many artifacts; so many stories; so many places.

How do museums collect the stories, disassociated from the place in which they occurred? How can museum staff make sense of them, prioritize them, convey them? The emotive stories that Archibald tells only touch the surface of the fascinating stories of the past. As presented, they have no order. They do not appear chronologically, or geographically, nor are they organized by rich man then poor man or by race or ethnicity. What lesson could museum staff take away so they can help their institutions become the "new town square"?

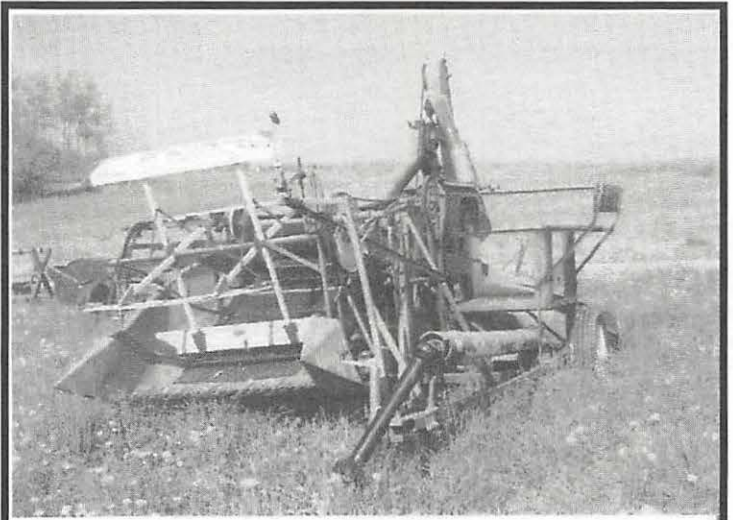
He summarizes the key components of shared storytelling. These serve as the most useful comments in the book, and I quote directly:

First, history is power; whoever is telling the story of the past has power in the present. Therefore, useful history for a multicultural society must be told leaving no one out.

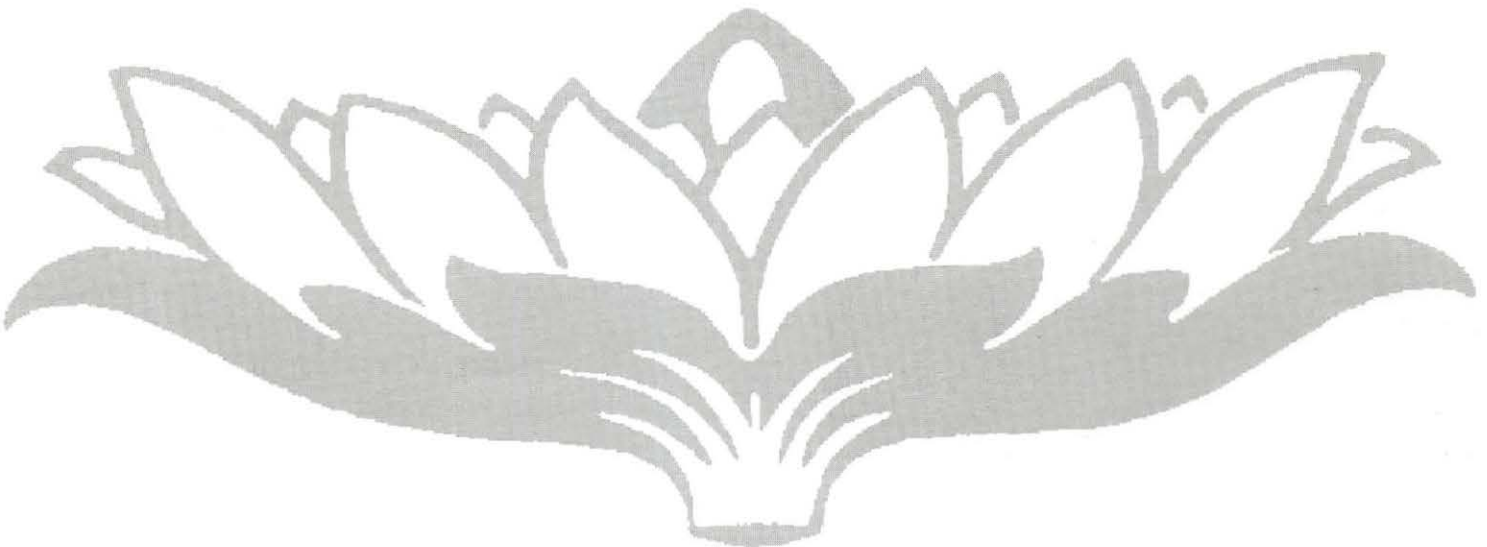
A shared story will define the common ground and mutual aspirations that are the basis for civic action and healthy democracy. Common ground will allow us to think and act as a community . . . so we can fix what ails us. . . . We cannot construct an inclusive conversation . . . unless we jettison the practice and the baggage of exclusivity. Finally, there are no acceptable excuses: it does not matter what kind of organization we represent. We will not succeed if we do not embed inclusivity in our mission and establish internal processes and procedures that guarantee implementation (72-73).

Communities historically sounded like the cacophony that comes off the pages of *The New Town Square*. But the stories were heard in distinct neighborhoods, were repeated only within single families, and did not often become "public." Archibald urges us to hear and then ask and involve and share. Open air museums have the advantage of being able to focus their shared storytelling on their location. The stories can be about a place in a time. But to fulfill Archibald's challenge, the stories cannot provide just one perspective on the place and the time. Instead, they should self-consciously include the opinions of those who may have been excluded from that place and time for various reasons including race, gender, ethnicity, religious belief, occupation, etc. The public's engagement in the collection of the stories, and the artifacts that underscore them, can help build community collegiality rather than exclusivity, but only if inclusivity remains at the heart of the project.

Debra A. Reid is an Associate Professor in the Department of History at Eastern Illinois University and teaches courses in History and Historical Administration at the undergraduate and graduate level.



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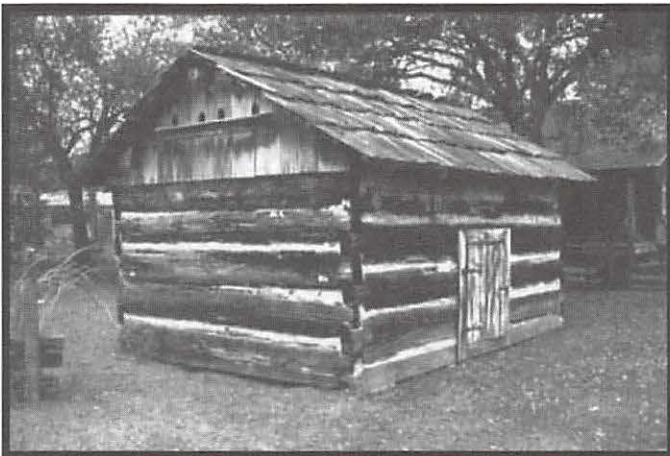
The staff and volunteers of Louisiana State University and its Rural Life Museum invite you to the 2006 ALHFAM Conference and Annual Meeting in Baton Rouge where you can partake of this cultural gumbo that we call Louisiana.

FOR MORE INFORMATION:

visit www.alhfam.org

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the ALHFAM newsletter



Diary of Carl H. Davis while serving with the United States Army in the World War from September 21, 1917 to June 5, 1919

Excerpted and Edited
by
Chris Gordy

Private First Class Carl H. Davis, from Freeport, Illinois wrote the following entries while serving in the United States Army during World War I. This transcription comes from the typed version of the original diary, Carl Davis transcribed himself in the 1920s. Presented here is November 1918 due to that month's significance in the signing of the Armistice and one individual's recorded experience of that day.

Friday, Nov. 1, 1918. At St. Maurice.

Wow, received a new blouse, breeches, leggings, two pair of socks and a TOWEL. All is going fine. Received a letter from Isabelle¹ in which she says that she heard that I was killed in action, well, Jerry had recommended me for a R. I. P. but I did not receive it, thank you.

Saturday, November 2, 1918. At St. Maurice.

Wrote an installment to Isabelle then went out and dug up a bag of German potatoes for French fries. All going fine.

Sunday, November 3, 1918. At St. Maurice.

Finished Isabelle's letter and made some dandy French Fries. Rained a part of the day, otherwise all is going along as usual.

Monday, November 4, 1918. At St. Maurice.

Received hurry up orders to move out with only light packs and slickers. We were ready within fifteen minutes. After waiting several hours in St. Maurice orders were changed and we went back to our billett. We learned afterwards that we were slated for another "stunt" but it was called off, we weren't made for more reasons than one. We

expect to get relieved soon for either a rest or else another "hop-over"².

Tuesday, November 5, 1918. At St. Maurice.

Jerry is burning villages ahead of us, he had better back up or there will be something doing right soon. Have a fierce tooth ache. A swell day, just as warm as summer.

Wednesday, November 6, 1918. At St. Maurice.

We were actually relived last night by the 131st Infantry and marched back nine kilos to Chaillon. We have a dandy office and all, the only trouble is that we cannot buy anything to eat.

Thursday, November 7, 1918. At Chaillon.

Was appointed Mail Orderly yesterday, hope to have an easy time of it tho I must continue doing the office work even since the 1st Serjeant is back. Austria is now finished, next comes Germany who is ready to give up. Hear to-day that the Germans accepted terms to meet Marshall Foch to sign the armistice terms, hope they do. It has been raining all day. Wrote Laura a letter³.

Friday, November 8, 1918. At Chaillon.

Spent the day catching up on my work and wrote a letter to Otto Seyfried, otherwise the day was spent as usual. There is peace talk galore. The German High Command is on this side of the lines. Will they sign?

Saturday, November 9, 1918. At Chaillon.

Received a big letter from Isabelle. It rained all day. I worked hard and am a little tired.

We were again ordered to the front and then it was cancelled, good. Gossip says that we are to go to Austria.

Sunday, November 10, 1918. Enroute.

Wrote to Isabelle, Sadie Boeke and Robert Criddle last night. Orders came in this morning to be ready to move out before seven o'clock, where we are to go I don't know, darn the luck. Didn't leave Chaillon until 12:30 P. M. and arrived at our summer home at St. Maurice at 4:30. Mail came in and handed out. Orders came in at 5:30 to move up to the front.

Monday, November 11, 1918. At Douncourt.

We continued our hike from St. Maurice and landed at Douncourt we remained here about two hours and then continued up to the front lines where we run into booke artillery and machine gun fire. We were all set and prepared for a push which was scheduled to come off at six o'clock, but we were late in arriving, did not get there until about 8:30, we waited for instructions when about 9:30 A. M. The orders came in to cease firing which we did not believe until the second order came in. We cut out all firing except to answer Jerry whenever he opened up. The firing was increased by Jerry and he fired all that he possibly could right up to 11:00 A. M. when all at once there was a tremendous canonading and then all was dead still, the armistice was in effect. Talk about whooping it up - - the Germans rang bells, sounded gas alarms, shouted and what not. We are all so happy and as a whole the fellows are taking it very calmy. The Germans are coming over to mingle with us but we dare not mix with them. Will now take time to write my letter to Isabelle. They put me in charge of Headquarters Platoon to-day. We now want to go home. We are so happy. The Kaiser and Crown Prinz have flown the coop from what we hear and the socialists are in control. The Germans had big white sheets or flags prepared and if the armistice hadn't been signed they would have surrendered. Remember the day the war ended - - 11/11/11.

Tuesday, November 12, 1918. At St. Maurice.

Last night we were relieved and were a happy lot of fellows. We hiked all the way back to St. Maurice and only the thought that the war was

over carried us back there for it certainly was a hard hike. Am working hard on old mail and records. Have heard no new peace dope tho we are happy. It is trying to rain. From what they now say it will fall to our lot to follow up Jerry and see that he vacates.

Wednesday, November 13, 1918. At St. Maurice.

Fritz is pulling back as fast as he can and the war is over for good even tho peace terms aren't signed as yet. Had a very easy day of it to-day. Wrote Roy a long letter. It is a grand fall day.

Thursday, November 14, 1918. At St. Maurice.

Wrote to Isabelle last night and enclosed a handkerchief, hope she receives it all O. K. We want to go home.

Friday, November 15, 1918. At St. Maurice.

Received a letter from Isabelle. Had booke work to-day. Hope it will be easier to-morrow. I hear that we move to the rear soon - - that wont be hard to take. It is getting colder, but is swell fall weather that we are having. Wrote to Estelle and Elsie.

Saturday, November 16, 1918. At St. Maurice.

Six months ago to-day we left the good old U. S. A. and, thank goodness, I am alive to return to it some day. Had inspection to-day by Uncle Abel Davis. We are all set and cleaned up to move to the rear and home if necessary. Eats are very slim and as a result we are always hungry.

Sunday, November 17, 1918. At St. Maurice.

The day was spent at work. The order came in to drill six hours a day to prepare to parade in New York, Washington and Chicago. I only hope that it is true. Wrote to Isabelle in the evening.

Monday, November 18, 1918. At St. Maurice.

The day was a dull one all the way around, nothing special to report.

Tuesday, November 19, 1918. At St. Maurice.

Hear that we are to be at a port of embarkation by Dec. 9th. Our Division is second with six decorations while the 26th is first with seven, we deserve it and so do they. 9:00 P. M. Things look dark again for our going home. France isn't satisfied that we won the war for them.

We must now police up their country for them. They had better let us go home as rumor had it or they will have an unruly lot of fellows to deal with. Washed my pack to-day and am now all ready to sail.

Wednesday, November 20, 1918. At St. Maurice.

Received a great big fat letter from Isabelle and a dandy one it was. Had my hair cut as they certainly needed it. Guess our being home by Xmas is all hit in the head, darn it. Wrote to my wife last night. We surely are having some wonderful fall weather.

Thursday, November 21, 1918. At St. Maurice.

A long quiet day it was, lots of rumors floating around and mostly some that say that we do not go home so have taken the joy out of life. No mail.

Friday, November 22, 1918. At St. Maurice.

At nine o'clock this morning we had a talk by Col. Abe Davis and it made a person feel good while listening to it at least, he didn't give us any encouragement about going home. We got our September pay to-night, I don't need it. Feel rather blue today - - I want to go home.

Saturday, November 23, 1918. At St. Maurice.

No mail to-day and I did want a letter from home so badly. Wrote to Mother⁴, Irene and Geoffry Nations to-night. No new moving dope to-day. Swell weather continues. Am blue and want to go home.

Sunday, November 24, 1918. At St. Maurice.

Spent the day working as usual, also wrote to Isabelle, Edwin & Bernice. It began to rain about 4:30 this afternoon. They tell us now that we go to Luxemburg. Just six months ago to-day we landed in Brest and are now entitled to wear our gold service stripe.

Monday, November 25, 1918. At St. Maurice.

The company went out to drill while I spent the same time sleeping. In the afternoon a big bag of 1st class mail came in and I received three big flat letters from Isabelle and Laura's best, they were all dandies. In the evening I wrote to Isabelle and Rev. Wirshing.

Tuesday, November 26, 1918. At St. Maurice.

No mail to-night, but I am happy as the mail of yesterday has helped. Was appointed Private First Class to-night, to take effect Dec. 1st. \$3.00 a month more which helps.

Wednesday, November 27, 1918. At St. Maurice.

A dark and gloomy day, the meals are the same. Wrote to Isabelle again to-day and Aunt Nellie last night. No new gossip to report.

Thursday, November 28, 1918. At St. Maurice.

Thanksgiving morning and I woke up with a big head and a grouch. Took home-made bath last night - - not because I needed it. The day was another gloomy one and so were the meals - - beef, cabbage, potatoes, bread and coffee - - sounds fine but, nuf sed. Received two big bags of mail but none for me. Went to bed good and early as I was feeling rotten.

Friday, November 29, 1918. At St. Maurice.

My eyes are getting so sore caused by a cold, will not go to the doctor until sometime later. Signed November payroll. They say that to-morrow we move towards home. Dreamed of home again last night, it being the fifth straight night - - went to work at Stover's again and everyone treated me just fine - - and then I had to wake up, darn it.⁶

Saturday, November 30, 1918. At St. Maurice.

Received letters from Mother and Oscar LaGrand also a Xmas card from Jennie - - nothing from Isabelle. A dandy day it is and so warm. We were issued with our leather jerkins to-day. My cold is somewhat better so if I go to bed early again to-night possibly I will feel jake again. Rumors still have it that we go home soon.

Pvt. Davis eventually began the move towards home on April 25th, 1919 from Luxembourg and boarded a ship for the United States on May 15th from Brest, France. Carl H. Davis made it home to Freeport, Illinois on June 5th, 1919, "reaching the house about 11:45 A. M."⁷

NOTES:

1 Carl's wife, Isabelle Davis.

2 In his entry on July 4, 1918, Davis wrote about an advance on the enemy line, which took them first through their front line wire entanglements and then advancing on the enemy line 2000 yards. This was referred to as the "hop" and resulted in 64 casualties in Company A and taking close to 2000 German prisoners.

3 Carl's sister, Laura Davis.

4 Elizabeth Koym Davis.

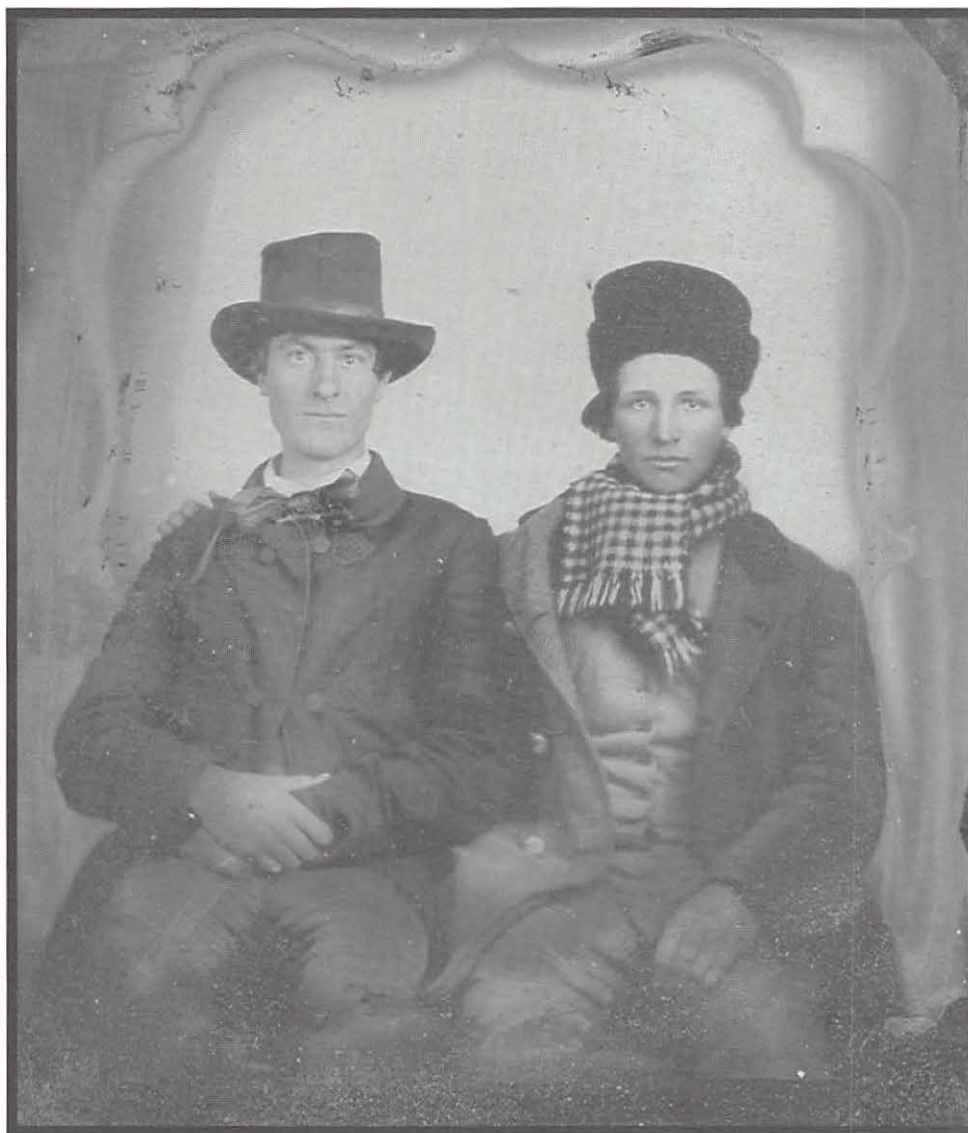
5 Geoffrey Nation had become ill and was taken to a hospital in Culey, Lorraine, France. On December 6th Carl Davis received a letter stating that Private Geoffrey H. Nation had died of disease.

6 Carl Davis was employed as a clerk at Stover's Manufacturing, located in Freeport, Illinois. Stover's was known most for their extensive production of windmills. Davis resumed his work at Stover's Manufacturing upon returning home.

7 Carl H. Davis, Thursday, June 5, 1919.



We now have proof that people were capable of showing emotion, at least in this mid 1850s daguerreotype. However, the two seated young men on either end are still somewhat hesitant to let the world know that people from the past could indeed crack a smile. c1850-1860

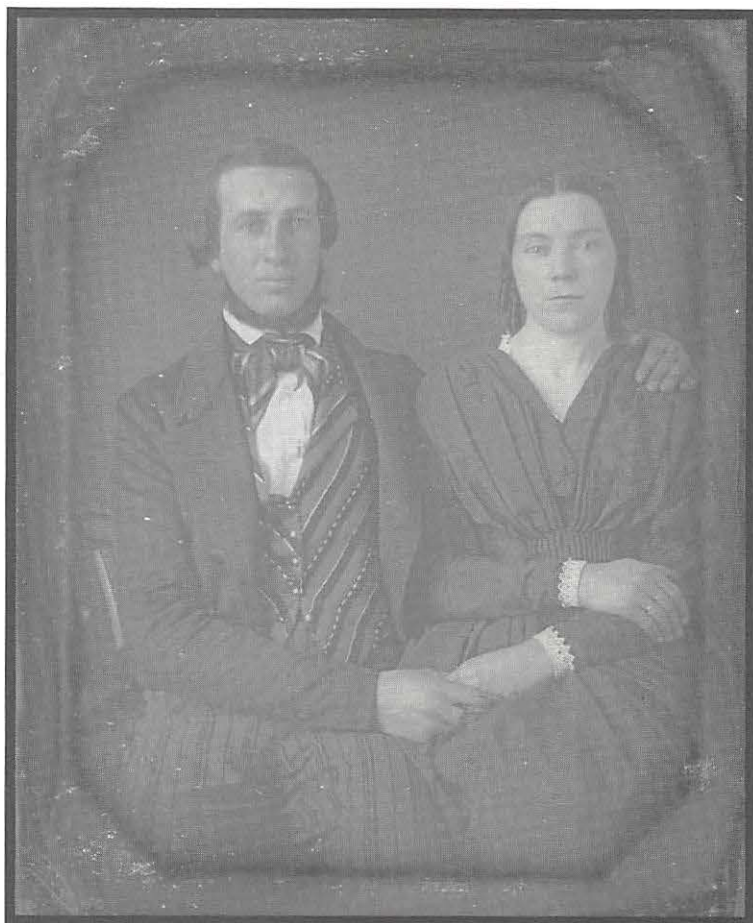


This ambrotype offers a glimpse of outerwear. The gentleman on the left wears an overcoat clasped shut with embroidered frogs. His hat looks a little worse for the wear, but notice his large tied cravat. His friend on the right sports a double-breasted wool frock coat with a velvet collar. To ward off the elements he has added a brightly woven scarf and unusual cap. c1855-1860

*Edited by Chris and Susan Gordy
Photos courtesy of Stephenson
County Historical Society*



Top Left - This ethereal young lady posed for this daguerreotype in the early to mid 1850s or perhaps even earlier based on her fan front dress style and lovely printed fabric. Notice her singular curl just above each ear. To further define her stylish dress, she has a braided trim applied to her upper arm oversleeve and around the finished edges of her sleeve. She appears to be holding a small painted portrait of a smartly dressed gentleman. Could the man in the portrait be her father? c1845-1855



Top Right - This couple gets the award for the most smartly dressed daguerreotype! The gentleman in the photo wears three different styles of stripes, a striped cravat, a striped vest, and striped trousers. He harmonized quite nicely with his mix and match of stripes and solids. His fashionably unbuttoned vest gives us a glimpse of how high men wore their trousers. His companion, while notably calmer, still wears all the details of the fashionable woman in the late 1840s, a pleated fan front bodice with dainty white under sleeves and the hint of a collar or chemisette at her neck and at the V of her neckline. Notice her two plain gold rings on her right hand. Their hairstyles are both the height of fashion as well with his half beard and her curls just below her ears. A capital couple indeed. c1845-1850



Right - These two young ladies have wonderful detail on both dresses. The gal on the left interestingly exhibits a peplum skirt below a waistband, her yoked dress features gathers at the sleeves. The young lady on the right wears a fitted jacket type bodice that extends below the waist as well. Both young ladies appear corseted and wear the fashionable pagoda sleeve. Written in pencil behind the photograph: "Coz, How green you both look in this picture. Matt Aug 5th / 1861." The photographer's embossed stamp, "A H", can be seen in the upper left corner. c1855-1861

Welcome new and renewing members. We're glad you made it and hope you enjoy the issue! For the rest of you, if you know someone not on this list, please sign them up as new members!

Individuals:

Cindy Avery
Bloomington, IL

David Bell
Ephraim, WI

Leonard L. Bender
Nazareth, PA

James A. Billings
Allouez, MI

Buzz Brown
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Dick & Val Dunagan
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Shawn Godwin
Cleveland, OH

Sarah Hagye
Glenview, IL

John H. Hans
Eagan, MN

Kate Herring
Bellevue, OH

Marcia Hicklin
Prairie Village, KS

Virginia Jensen
Forest Lake, MN

Carl III and Barbara Johnson
Wisconsin Rapids, WI

Pamela Johnson
Ephraim, WI

Ellyn Kern
Vevay, IN

Kenneth Kidder
Edgerton, WI

David Lepsy
Grayling, MI

Rick Matthews
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Teresa Matracia
Spencer, IN

Dawn & Vaughan McDonald
Yorkville, IL

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They Were What They Drank: An Interpreter's Guide to Homebrewing in America

by
Patrick Reynolds

The interpretation of the domestic manufacture of beer, or "homebrewing," provides a unique venue for discussing a variety of historical information with museum visitors. The interpretation of homebrewing methods used during the colonial period is largely undocumented but can be reconstructed using numerous sources found in the historical record. This paper examines the historical record of domestic brewing and serves as a starting point for the creation of a domestic brewing program for historic sites and museums.

Until recent times historic sites and museums have largely ignored brewing in America. The sensitive nature of the discussion of alcohol consumption is one probable cause for the lack of brewing interpretation. The historical record indicates that far from being a trivial or passing phenomenon, homebrewing history is closely intertwined with the milieu of the time. An examination of homebrewing provides a unique glimpse into domestic economy, self-sufficiency, resourcefulness and innovation by many a thirsty American.

Because each historic site has its own unique history, program developers and interpreters will need to perform a significant amount of research on their specific site before even being able to decide if it is appropriate to brew at their site. The intent of this paper is to create a resource and starting point for museums and educators interested in developing interpretive programs about historic homebrewing.

What is beer?

The traditional definition of beer is a fermented beverage made from malted barley, yeast, hops and water. A typical museum visitor has a generally

narrow interpretation of what beer is. To a considerable extent, until the recent microbrew renaissance, America had lost much diversity in its beer. Except for a few examples, the American beer market has been dominated by virtually one style of beer, American Pilsner, for the last 100 years. ²

An examination at the history of beer reveals that far from the rather homogeneous nature of beer in America from 1870s through the 1970s, earlier beers had wide variation in color, taste and strength. A beer of two hundred years ago could be root beer, birch beer, spruce beer or even pumpkin beer.

Early recipes, anecdotes and other documentation illustrates that colonists viewed beer as virtually any fermented sugar which has been flavored with herbs or hops. The two exceptions to this broad definition would be wine, made from fermented grapes, and mead, which is fermented honey. Beer is a general term which encompasses both beer fermented with top fermenting yeast (ales), and beer fermented with bottom fermented yeast (lagers). Colonial brewers did not make a distinction between ales and lagers until after 1857 when work by Pasteur explained the difference between the two types of beer yeast. ³

The above details need to be kept in mind when describing to visitors what the beers of yesterday were like. It is easy to describe how the beer was made, but most people wonder what they really tasted like. As will be discussed latter, that is difficult to determine. The ingredients used in beers throughout American history vary considerably from one period to another. Its social and economic significance varied as well.

Today, "beer styles" are used to classify beer into categories. The style lexicon defines a style based on the taste, color, and the ingredients used in making the beer. Two hundred years ago the concept of style was not so formalized. Beer was generally classified by how much alcohol was in it. Small beers were low in alcohol and consumed by the entire family. Table beers were a bit stronger in alcohol (from about 2 to 4 percent) for general daily consumption. Strong beers were higher in alcohol and reserved for adult consumption.

European brewing traditions were rather conservative in nature and they were for the most part not prone to radical change or leaping innovation. Most breweries were small, and shipping was relatively limited. Finite geographic regions generally brewed similar types of beers. Until the eighteenth century, your chance of sampling a beer made from a distant region were minimal and presumably that opportunity was afforded only to wealthy individuals who could travel to distant lands or have the beer "imported."

As canals and steam ships made shipping easier and practical, commercialism and brand identity emerged. Just like wine, beer was marketed and named based on the ingredients used to make it and where it was made. This regionalism of brewing technique and ingredients eventually transformed into a very loose delineation of "style" which has been formalized in recent times.

Beer in America

As the brewing historian Stanley Baron put it, "To speak of the origins of brewing in America is to speak of the origins of the nation itself."⁴ Breweries in America were relatively scarce until the eighteenth century. Imported beer was unpredictable due to the duration of the voyage that could allow the beer to spoil. A duty on beer made it more expensive, and on occasion, breweries would ship inferior beer as trade goods. Brewing at home offered a pragmatic and predictable alternative to purchasing beer.

A primary reason for the widespread consumption of beer was a tradition based on a misunderstanding of bacteria and sanitation.

Imagine the dilemma of drinking from a well one day and it would be fine, and at another time the water would make you sick. Lack of understanding gave rise to the tradition of not drinking water; in fact it was a widespread belief that it was considered unhealthy.⁵ With little understanding of sanitation people had learned that by drinking something that was boiled, brewed, or fermented was much safer than drinking water. Small beer was a commonplace beverage for all members of the family.

The earliest documentation for brewing in America dates to 1588, twenty years before the founding of Jamestown. Lacking barley, the English colonists at Roanoke had success in making beer with corn. In his "Narrative of the First English Plantation of Virginia" Thomas Harriot remarked that "We made the same in the country some Mault, wherof was brewed as good Ale as was to be desired. So, likewise by the helpe of Hops, therof may be made as good beere."⁶

Beer was an essential part of the cargo for ocean going vessels, and shortage of beer could lead to problems. A documented incident involving the Pilgrims indicates that Cape Cod was not the intended point of terminus for the settlers. They had been planning to sail to New Netherlands but the sailing crew had become concerned about the amount of supplies necessary for the voyage back to England. The voyage was terminated prematurely at Cape Cod as chronicler William Bradford recorded, "we could not now take the time for further search or consideration, our victuals being much spent, especially our Beere."⁷

To fledgling settlements, the need for a brewer was essential to the prosperity of the colonists. Beer was listed on many requests for supplies from the homeland, but relying on imported beer was problematic. The lengthy voyage and poor handling of beer would often lead to spoilage during shipment. The transatlantic shipping of beer was inefficient because the heavy kegs would sometimes leak and it was much easier either to ship the less perishable raw materials and begin brewing on the continent.

Brewing in the colonies began soon after the colonists

reached the shores. Barley was grown to a limited extent but colonists still relied on imported malt to keep up with the demand of brewing materials.⁸ Turning to other new opportunities settlers soon began experiment using the native crop maize as a substitute for barley. Although implemented to some degree as a brewing ingredient, the use of malted corn did not gain widespread acceptance past the seventeenth century. The use of corn as an adjunct in the twentieth century is widespread and serves as a cheap and abundant source for brewing materials.

In 1775, the Virginia Gazette made note of the difficulty of acquiring malt liquors from Europe but offered a family recipe for making beer out of cornstalks.⁹ Corn and other locally available ingredients often could serve as a serviceable substitute for the more typical brewing ingredients. The lack of a readily available source of malt is indicated in this verse for the 1630s.

"If barley be wanting to make into mault,
We must be content and think no fault,
For we can make liquor to sweeten our lips,
Of pumpkins, and parsnips, and walnut tree chips."¹⁰

The above verse illustrates the resourcefulness of the colonists. Lacking many of the commonly used ingredients for brewing they turned to locally available substitutes. Pumpkins and parsnips could be cooked and mashed and would serve as a substitute for barley malt. Spruce beer, a brew made from molasses and spruce essence, and ginger beer gained widespread following from colonial times through the Civil War. Beyond a few such unique concoctions, beer brewed from barley and hops predominated.

As the tradition of homebrewing flourished in America, professional brewers flourished alongside their homebrewing contemporaries. Brewers were considered an essential part of the earliest colonies. The Dutch West India Company in lower Manhattan built the earliest commercial brewery in America in 1623.¹¹

As the urban areas developed in the colonies, commercial breweries were an integral part of their economic development. A "furnace for brewing" was built in Plymouth by 1633.¹² New York and Philadelphia became the brewing centers in America in the latter part of the eighteenth century.¹³ As beer became more reliable and affordable homebrewing declined in urban areas, supplanted by commercial breweries.

Smaller regional breweries predominated during the eighteenth and nineteenth centuries reaching a peak of just over 4,000 breweries in 1873. By 1910 consolidation and the rise of large national breweries decreased their numbers to 1,568.¹⁴ Prohibition put an end to many small breweries and was a death knell to the diversity of the smaller breweries.

Prohibition had lasted from 1919 to 1933. In June of 1933 thirty-one breweries were in operation, and in an expansive rebound of the brewing industry, 756 were in operation by 1934.¹⁵ This small flourish of growth was short lived. After prohibition, the long-term trend was a decline in the number of breweries. By 1960 there were 230 in operation with only fourteen being independently run.¹⁶

Primary Source Documentation for Homebrewing

Primary source documentation relating to the domestic manufacture of beer is easy to locate. Journals, diaries, and cookbooks provide considerable evidence that brewing was done in the home, the frustrating point is that they rarely tell you how much or how frequently a family brewed.

A prime example is the diary of Martha Ballard, which chronicles in considerable details the life of a midwife in Maine during the last quarter of the eighteenth century. In its coverage of the years 1787 to 1809 the author makes three entries relating to brewing."¹⁷ The diary offers no detail on what was brewed or the quantity – it may not even have been beer.

Other accounts support the fact that domestic brewing was going on in rural areas. Madam Sarah Knight kept a journal of her travels from Boston to New York in 1704. Among her other entries she makes note of a "Gentelwoman" who offered the traveling party "a handsome Entertainment of five or six dishes and choice of Beer and metheglin, Cyder & c. all which she said was the produce of her farm."¹⁸

Evidence suggests that women were responsible for brewing in the home. Although commercial brewing was primarily a male dominated profession, domestic brewing was an integral part of a housewife's library of skills. The inclusion of brewing recipes in a great deal of early cookbooks indicates that there was at least a perceived need for brewing recipes.

A closer examination of early American cookbooks provides further insight into domestic brewing. Prior to the publication of Amelia Simmon's *American Cookery* in 1796, Americans relied primarily on reprints of English cookbooks.¹⁹

English cookbooks of the period frequently contain recipes for brewing often with extensive directions for many types of beer. Simmon's work was the first truly American cookbook and it contains only one recipe for beer, spruce beer.²⁰

Spruce beer was quick and easy to make and it could be made from ingredients that were easy to acquire. Its popularity expanded and contracted from colonial times through the Civil War. It was quite popular with the Pennsylvania Germans and it continued to appear in cookbooks into the nineteenth century.²¹

Although the lack of a large collection of brewing recipes in Simmon's work could indicate that Americans had less of need for knowledge for brewing, other sources indicate to the contrary. In the same year as the publication of *American Cookery*, an extensive and detailed English manual for brewing went into its second printing in America. Samuel Child's *Every Man His Own Brewer* was printed in Philadelphia and about one single subject—brewing beer.

Despite its name this work does reinforce the notion

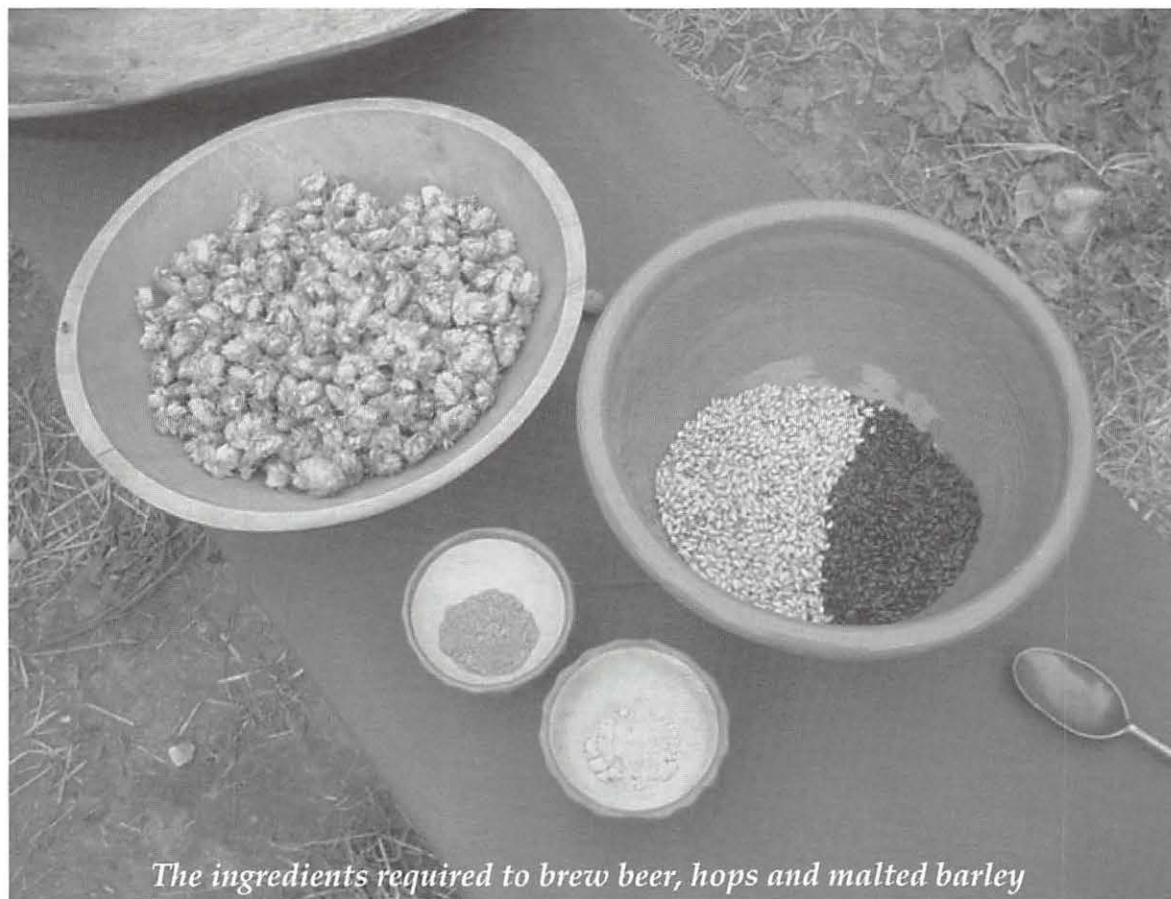
that women were the primary brewers in the home. *Every Man His Own Brewer* suggests that homebrewing is a wise economical alternative to purchasing commercially produced beer. Child states emphatically that the money saved is "enough to pay for the time and trouble of a few hours of a woman's time."²²

Every Man His Own Brewer also gives insight into some practical issues of brewing. Most notably, no specialized equipment was needed to brew for the family. He suggests using a large laundry kettle as a brew kettle and gives direction for fashioning a mash tun from a discarded pail.²³ Such details underscore the historian's difficulty for finding evidence of domestic brewing in household inventories. The equipment may show up in the inventories but does not stand out as brewing equipment.

Other societal and international issues had an impact on domestic drinking trends and indicate that America's penchant for beer waxed and waned. Lacking beer, colonists were often forced to drink water. The pureness of American water surprised the colonists who, in 1630, found it "pleasant unto them as wine or beer had been in the foretimes."²⁴ A

slow but steady increase in the innocuous nature of water led to the gradual acceptance of water consumption especially by the poor.

Cider, apple brandy and rum both grew in popularity in America in the eighteenth century. The increased appearance of local distilleries fueled by dropping sugar prices made rum more economically attractive than beer. Although it did not replace beer,



The ingredients required to brew beer, hops and malted barley

"beverages" and punches were a common alternative to beer.

The shift in American drinking habits may have decreased the amount of beer being consumed, but it far from eliminated it. The number of commercial breweries continued to increase, and documentation for homebrewing declines in the nineteenth century. Changing drinking habits and the availability of other drink led to a decline in homebrewing that increased only during prohibition. ²⁵

Historic Brewing Methods

The basic steps in brewing are: preparation of ingredients, mashing, sparging, boiling and hopping, cooling, pitching the yeast, fermentation and conditioning. A modern text on homebrewing should be consulted before venturing too far into the art and mystery of historic homebrewing.

After the selection of a recipe it is necessary to gather and prepare the ingredients. A well-stocked home brew store in combination with a grocery store should provide most of the necessary materials.

The directions below are from an English text published in 1861. ²⁶ The techniques described are essentially the same as those used for hundreds of years. The article is included because of the precision and clarity of the utensils and process. Formatting has been modified for legibility.

The first preparatory step towards brewing is to gather your necessary plant together in proper working order and thoroughly clean. Your plant, or utensils, must consist of the following articles, viz.:- A thirty gallon copper, two cooling tubs capable of holding each about thirty gallons; a mash-tub of sufficient size to contain fifty-four gallons, and another tub of smaller size called an underback; a bucket or pail, a wooden hand-bowl, a large wooden funnel, a mash-stirrer, four scraped long stout sticks, a good-sized loose-wrought wicker basket for straining the beer, another small bowl-shaped wicker basket called a tapwaist, to fasten inside the mash-tub on to the inner end of the spigot and faucet, to keep back the grains when the wort is being run off out of the mash-tub.

You will also require some beer barrels, a couple of brass or metal cocks, some vent-pegs, and some bungs. I do not pretend to assert that the whole of the foregoing articles are indispensable for brewing your own beer. I merely enumerate what is most proper to be used; leaving the manner and means of replacing such of these articles as may be out of your reach very much to your intelligence in

contriving to use such as you possess, or can borrow from a neighbour, instead.

Spring water, from its hardness, is unfit for brewing; fresh fallen rain water, caught in clean tubs, or water fetched from a brook or river, are best adapted to brewing; as, from the fact of their being free from all calcereous admixture, their consequent softness gives them the greater power to extract all the goodness and strength from the malt and hops.

In order to ensure having good wholesome beer, it is necessary to calculate your brewing at the rate of two bushels of malt and two pounds of hops to fifty-four gallons of water; these proportions, well managed, will produce three kilderkins (66 gallons ²⁷) of good beer. I recommend that you should use malt and hops of the best quality only; as their plentiful yield of beneficial substance fully compensates for their somewhat higher price. A thin shell, well-filled up plump with the interior flour, and easily bitten asunder is a sure test of good quality in malt; superior hops are known by their bright, dry, yet somewhat gummy feel to the touch, without their having any tendency to clamminess.

The day before brewing, let all your tackle be well scrubbed and rinsed clean, the copper wiped out, and all your tubs and barrels be half filled with cold water, to soak for a few hours, so as to guard against any chance of leakage, and afterwards emptied and set to dry in the open air, weather permitting; or otherwise, before the fire. Fasten the tapwaist inside the mash-tub to the inner end of the faucet and spigot, taking care to place the mash-tub in a elevated position, resting on two benches or stools.

Early in the dawn of morning, light the fire under your copper, filled with water overnight, and, as soon as it boils, with it fill the mash-tub rather more than three-parts full; and as soon as the first heat of the water has subsided, and you find that you are able to bear your fingers drawn slowly through it without experiencing pain, you must then throw in the malt, stirring it about for ten minutes or so; then lay some sticks across the mash-tub, and cover it with sacks or blankets, and allow it to steep for three hours.

At the end of the three hours, let off the wort from the mash-tub into the underback-tub which has been previously placed under the spigot and faucet ready to receive it; pouring the first that runs out into the mash, until the wort runs free from grains, etc.; now put the hops into the underback-tub and let the wort run out upon them. Your copper having been refilled, and boiled again, while the mash is in progress, you must now pour sufficient boiling water onto the grains left in the mash-tub to make up your quantity of fifty-four gallons; and when this second mashing should have also stood some two hours, let it be drawn off and afterwards mixed with the first batch of wort, and boil the whole at two separate boilings, with the hops equally divided; each lot to be allowed to boil for an hour and a-half after it has commenced boiling.

The beer is now to be strained through the loose wicker basket into your cooling tubs and pans; the more you have of these the better the beer, from its cooling quickly. And when the beer has cooled to the degree of water which has stood in the house in summer-time for some hours, let it all be poured into your two or three largest tubs, keeping back a couple or three quarts in a pan, with which to mix a pint of good yeast and a table-spoonful of common salt; stir this mixture well together, keep it in rather a warm part of the house, and in the course of half an hour or so, it will work up to the top of the basin or pan. This worked beer must be equally divided between the two or three tubs containing the bulk of the beer, and is to be well mixed in by ladling it about with a wooden hand-bowl for a couple of minutes. This done, cover over the beer with sacks or blankets stretched upon sticks across the tubs, and leave them in this state for forty-eight hours. The next thing to be seen to is to get your barrels placed in proper order and position for being filled; and to this end attend strictly to the following directions, viz.:- First skim off the scum, which is yeast, from the top or surface of the tubs, and next draw off the beer through the spigot, and with the wooden funnel placed in the bung-hole, proceed to fill up the barrels not

quite full; and, remember, that if a few hops are put into each before filling in the beer, it will keep all the better.

Reserve some of the beer with which to fill up the barrels as they throw up the yeast while the beer is working; and when the yeast begins to fall, lay the bungs upon the bung-holes, and at the end of ten days or a fortnight, hammer the bungs in tight, and keep the vent-pegs tight also. In about two months time after the beer has been brewed, it will be in a fit condition for drinking. 28

Why Brew Beer at a Museum?

Many visitors are quite intrigued and interested in brewing programs. It offers a very different focus to many traditional interpretive programs and appeals to many "non-traditional" museum visitors. Beer can be a touchstone or "hook" which leads into a discussion of many historical subjects from domestic economy to religion or even politics.

Continued on page 30



Meg Senk, Historical Presenter at the Henry Ford brewing beer at the Dagget Homestead

25th Anniversary Endowment Fund

Candace Matelic, founder of MOMCC, has pledged the first donation to the MOMCC endowment - \$2,500, which she challenges MOMCC members to match 3 to 1.

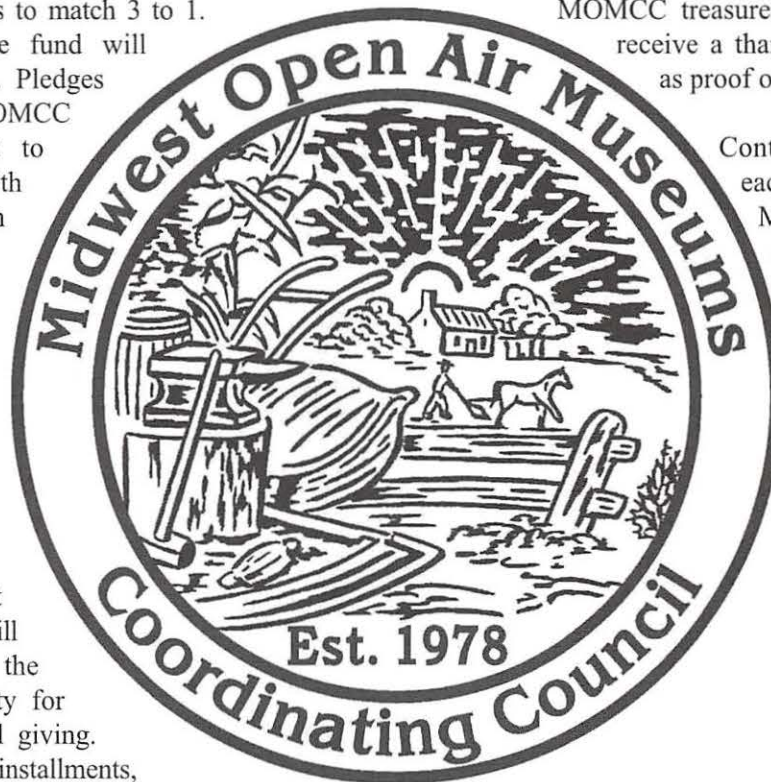
By the campaign's end the fund will increase to at least \$10,000. Pledges already stand at \$3,097. MOMCC established the endowment to honor the organization's 25th anniversary. The interest from the \$10,000 investment will increase MOMCC services to members, including but not limited to fellowships to attend MOMCC and ALHFAM conferences, invited speakers at conferences, and special publications.

Contributions of any amount are welcome, and all funds will be restricted. Please use the endowment as an opportunity for planned as well as memorial giving. Contributions may be made in installments, with billing occurring twice during FY 2004-2005 (Sept. 1-Aug. 31) and twice during FY 2005-2006.

Please make your tax-deductible contribution today by completing the form below and mailing it to the MOMCC treasurer, Debra A. Reid. You will receive a thank-you letter that will serve as proof of your contribution.

Contributors will be listed in each fall issue of the MOMCC Magazine. If you wish to remain anonymous, please indicate that on the contribution form.

MOMCC thanks you for your support.



25th Anniversary Endowment Fund Contribution Form

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This paper was originally written in 1998, just after the peak of the home brewing craze in the United States. Since that time the number of homebrewers has declined but the renaissance of beer in America continues. Today, as it was one hundred and fifty years ago, many towns in America have their own small breweries, each turning out a regional specialty. It is now possible to buy commercially brewed spruce beer, heathered ales and even pumpkin beer. I encourage you to try them. Take a sip, and think about where the past can lead you.

A full text of this paper is available from the author. Contact him at PatrickR@thehenryford.org.

Selected Recipes

Receipt for Pompion Ale, 1771.

"Let the Pompion be beaten in a Trough and pressed as Apples. The expressed Juice is to be boiled in a Copper a considerable Time and carefully skimmed that there may be no Remains of the fibrous Part of the Pulp. After that Intention is answered let the Liquor be hopped cooled fermented &c. as Malt Beer."²⁹

George Washington's Spruce Beer, circa 1773

To Make Small Beer: Take a large Siffer [Sifter] full of Bran Hops to your Taste. - Boil these 3 hours then strain out 30 Gall[ons] into a cooler put in 3 Gall[ons] Molasses while the Beer is Scalding hot or rather draw the Melasses into the cooler & St[r]ain the Beer on it while boiling Hot. let this stand till it is little more than Blood warm then put in a quart of Yea[s]t if the Weather is very Cold cover it over with a Blank[et] & let it Work in the Cooler 24 hours then put it into the Cask - leave the bung open till it is almost don[e] Working - Bottle it that day Week it was Brewed.³⁰

Ginger Beer, 1832

1 cup ginger root
1 1/2 pails water
1 pint molasses
1 cup yeast

Time to completion: 1 day.

Ginger beer is made in the following proportions: - One cup of ginger, one pint of molasses, one pail and a half of water, and a cup of lively yeast. Most people scald the ginger in half a pail of water, and then fill it up with a pailful of cold; but in very hot

weather some people stir it up cold. Yeast must not be put in till it is cold, or nearly cold. If not to be drank within twenty-four hours, it must be bottled as soon as it works.³¹



NOTES:

- 1 William Cissna. "A Tradition Brewing." *Pennsylvania Heritage*, Fall 1985, 26-31.
- 2 Michael Jackson, *The World Guide To Beer* (New York: Prentice Hall, 1977), 204.
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- 4 Stanley Baron, *Brewed In America* (Boston: Little & Brown, 1962), 3.
- 5 Richard J. Hooker, *A History of Food and Drink in America* (New York: Bobs Merrill Company Inc., 1981), 5.
- 6 United States Brewers Association, *One Hundred Years Of Brewing* (Chicago: H.S. Rich & Co., 1903), 157.
- 7 Stanley Baron, *Brewed In America* (Boston: Little & Brown, 1962), 7.
- 8 Baron, 213.
- 9 Baron, 95.
- 10 Mark Edward Lender, and James Kirby Martin. *Drinking in America* (NY & London: Free Press and Collier Macmillan, 1982), 5.
- 11 John P. Arnold, and Frank Pennan. *History of the Brewing Industry and the Brewing Science in America* (Chicago: G.L. Peterson, 1933), 47-48.
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- 14 Philip VanMunching, *The Beer Blast* (New York: Random House, 1997), 17.

- 15 Baron, 323.
- 16 Baron, 343.
- 17 Laurel Ulrich, *A Midwives Tale* (New York: Knopf, 1990), 73, 264, 313.
- 18 Wilson, James Grant. *Memorial History of the City of New York* (New York: Privately Published, 1898), I:230.
- 19 Amelia Simmons, *American Cookery*, 1796 (Boston: Rowan Tree Press, 1982), i.
- 20 Simmons, 74.
- 21 William Woys Weaver, *Sauerkraut Yankees, Pennsylvania-German Food and Foodways* (Philadelphia: University of Pennsylvania Press, 1983), 185.
- 22 Child, Samuel, *Every Man His Own Brewer*. (Phila: printed for T. Condie & H. Kammerer, 1796), 9.
- 23 Child, 19.
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- 25 G. Thorman, *American Beer, Glimpses of Its History and Description of Its Manufacture*. (New York: United States Brewers' Association, 1909), 8.
- 26 Charles Elme Francatelli, *A Plain Cookery Book for the Working Classes* (London: privately published, 1861), 3-10.
- 27 One kilderkin is equal to approximately 22 U.S. gallons.
- 28 Charles Elme Francatelli, *A Plain Cookery Book for the Working Classes* (London: privately published, 1861), 3-10.
- 29 Baron, 98.
- 30 Baron, 96.
- 31 Lydia Marie Child, *The American Frugal Housewife* (Boston: March and Capen, 1832), 86.

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NEWS RELEASE

Court Order Approves Conner Prairie Agreement

Creation of Independent Board Opens Doors for Conner Prairie

Indianapolis – Hamilton County Superior Court Judge William Hughes has approved an agreement reached last month between the Indiana Attorney General and the Earlham College Board of Trustees, which will establish Conner Prairie as an independent museum. The museum has been owned and operated by the Richmond, Indiana college since philanthropist Eli Lilly gifted the museum and surrounding land in 1964. This ruling brings to a close an intense governance dispute that culminated on June 11, 2003 in Earlham firing Conner Prairie's President and CEO and 27 members of a 30 person Board of Trustees.

The court's approval allows for the creation of new governance. The structure, established by Attorney General Steve Carter, will include a Foundation Board to oversee assets and an Operating Board to set policy for the newly independent museum.

"I am pleased that Judge Hughes acted quickly to approve the agreement today. This keeps the process of establishing independence moving forward," Attorney General Steve Carter said. "This is an exciting time for the future of Conner Prairie as the new boards can begin to take shape and can prepare for their role in taking the museum into its next chapter."

"Obtaining independence is a critical step for the museum as we apply for American Association of Museum's reaccreditation and begin strategic planning. We hope that the new board will feel a degree of ownership and commitment to the development of the museum that was difficult in the former governance structure," said Ellen Rosenthal, Executive Director of Conner Prairie. "Conner Prairie is widely respected as one of the nation's leading presenters of history. We need a strong and dedicated Board to help the museum find new, exciting ways to serve our community and maintain public interest."

The organization and officials who will make the initial board appointments are as follows:

The Foundation Board of Directors would consist of seven members appointed by:

- 1 The Board of Trustees of Earlham College two directors
- 2 Governor of State of Indiana one director
- 3 Chief Justice of the Indiana Supreme Court one director

- 4 Hamilton County Circuit Court Judge one director
- 5 Museum Board two directors

Because the Foundation would choose the initial members of the Museum Board, the Attorney General would make the initial appointments to the Board of the Foundation on behalf of the Museum Board.

The Museum Board of Directors would consist of eleven members selected by the Board of the Foundation. At least one Director would be selected from nominees made by each of the following organizations and officeholders:

- 1 The Hamilton County Board of Commissioners
- 2 The Mayor of Carmel
- 3 The Town Council of Fishers
- 4 The Governor of the State of Indiana
- 5 The Mayor of Indianapolis
- 6 The Board of the Indianapolis Convention and Visitors Association
- 7 The Board of the Hamilton County Convention and Visitors Bureau
- 8 The Conner Prairie Alliance; and
- 9 Earlham College (this is a direct appointment)

The Board of the Foundation would select two of its members to fill the remaining two directorships.

The Attorney General and Earlham officials will continue to work toward a final closing of the agreement anticipated for later this year. The next step will be to apply for tax exemption with the IRS for the new Boards of Conner Prairie. Once this is done, Earlham will transfer title to approximately 850 acres of land and assets worth at least \$94 million.

Conner Prairie, a nationally acclaimed living history museum located at 13400 Allisonville Rd. in Fishers, is in the greater Indianapolis area, six miles north of I-465. The historic areas – 1816 Lenape Indian Camp, 1836 Prairietown, 1886 Liberty Corner, the Conner Homestead and PastPort and the Museum Center and indoor exhibits – are open to the public April-October, from 9:30am-5pm, Tuesday-Saturday, and 11am-5pm, Sunday. Closed Easter, Thanksgiving, Christmas Eve and Day, and New Year's Eve and Day. Closed Mondays year-round. Closed Tuesdays in April. General admission: April-October, \$11/adult, \$10/senior, \$7/youth ages 5-12, under 5/free. Members free year-round. Museum Shop and The Eatery are open year-round – closed Mondays. Please call 317.776.6006 or 800.966.1836 to verify hours and admission costs for special events and programs, or to make reservations. Check out our web site at www.connerprairie.org.

Candace Tangorra Matelic Award

The Midwest Open Air Museums Coordinating Council (MOMCC) has established an award for essays in honor of MOMCC's first President, Candace Tangorra Matelic.

The award winner will receive a certificate and a check for not less than \$150 or more than \$200 depending on the interest generated by MOMCC investments.

The essay topic should relate to MOMCC interests, as indicated by the organization's name & purpose:

to promote excellence and to provide a forum for the interchange of materials, information, ideas and consideration of professional issues within the open air, interactive, and historical museum professions.

Submissions should be comparable in length to the articles published in the MOMCC Magazine.

The award winner submit it to the MOMCC Magazine within a year after the award announcement.

An award committee of three will make the paper selections. The MOMCC president will appoint the chair of the committee (a board member) who will advertise the award, solicit submissions and publicize the award. The award chair names two additional people to assist in the selection process.

The deadline for submission is August 1, 2006

Send entries to:

Rick Musselman
7800 East Shull Road
Dayton, OH 45424
937-278-2609

rmusselman@metroparks.org



The Children at the Cider Mill - Designed and Engraved for *The American Agriculturalist*

Cider and Cider Milling

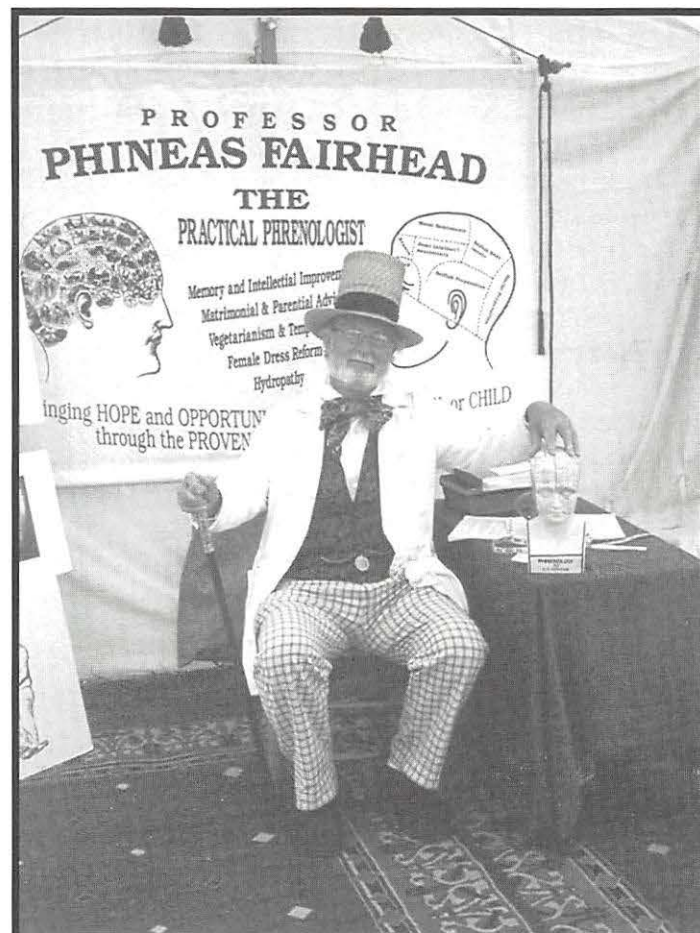
My young readers might draw a conclusion from the "Trouble in the Orchard," given last month, that the apple is the source of a great deal of suffer-ing—if not of the first sin, in the world. This fruit plays such an important part in our childhood, that I am induced to treat of it again, though in a some-what different way. The apple is a juicy fruit, and, when hard pressed yields an amber-colored liquid well known by the name of cider. It would be pleasing and perhaps not without profit for us to look into the origin of the word; and see that it was oriental in its birth, and came into use very early in the history of the human family. The French have their *cidre*, the Italians drink *cidro*, and the Spanish *sidra*. The Portuguese sit around their *cidra*, the Romans called it *sicera*, and the Grecian boys had the same fluid

in the form of *oikepa* and the Hebrew children rejoiced over a drink of *shakar*. Thus we see that our cider is no new thing, and yet it is "new cider" that most interests the boys and girls of the world. To many young readers it would be out of place for me to tell how cider is made. Every child so fortunate in its birth as to live where apples grow, and is old enough to read this, already has a pretty clear idea of the process through which apples mast go in the making of cider. But a great many who will read this were not bora in the country, and these know nothing of the pleasures of country children, in-deed, have never seen a cider-mill. To such the engraving will be all new. Country children, on the other hand, have been to the cider-mill—perhaps upon a load of apples, and there watched the fruit as it was shovelled, into the mill, and the pulp as it was placed in the press, and the stream as it flowed into the vat below.

It was a sort of a holiday—one that was looked forward to with pleasure, and the thoughts of the day made the labor of gathering the apples seem light and even joyous. There is a double pleasure in cider-making for the children— it takes them away from home for a day—a sort of a visit, and, at the same time it affords them the opportunity to get their "fill" of one of the most pleasant of drinks, fresh from the very fountain.— When I told "The Doctor"—and I need not explain to you who he is; he has been writing the interesting "Talks" and "Correspondence" for you so many years—when I told him that I thought of getting up a picture of a cider-making scene, he said: " You must be careful not to do anything that would lead any of our young readers to like cider too well. It is not cider, in its fresh state at least, that is objected to, but by encouraging them to drink cider they might be led to drink something worse." I believe that these are words of wisdom, and instead of saying to all, old and young, make and drink all the cider you can, I will remark here that cider has its place, and whenever it is used for purposes of intoxication, as it can be when it gets "old," it is not rightly employed. I would be the last one to put anything in the way of the advocates of temperance, and if the cider-mills, that are scattered all over our broad land, are making drunkards by making cider, that is, increasing the tendency to indulge in strong drink, I for one should vote that the match be applied, and that all be burned to the ground. As they now stand, they furnish a good share of the autumn pleasure of the farmer's family, and are a means of making a valuable, marketable product out of apples that it would not pay to ship to market. A very large part of the cider of the country goes into vinegar, and in so far as this is so there can be no objection. Take it altogether, I am inclined to think the cider-mill is not a curse, and that a little cider, when fresh, is good to drink.

The engraving herewith presented shows an interior view of one of the old-style cider-mills, in which the children are evidently having a good time. One lad is climbing to the top of the press, as if he would try and see how the machinery works that causes the pressure upon the ground apples and the flow of rich juice from the slanting board below. The larger girl is filling her cup with the fresh cider, and, it may be, takes delight in holding her dish to catch the amber stream as it falls. The most real fun may be in another corner, where two children are enjoying the sport of " sucking cider through a straw," and that from the bung of a well-filled barrel. This is sport that is familiar to many young readers, and carries older ones back to earlier days. Uncle Hal

The preceding was originally published in the September 1881 edition of *The American Agriculturist*, Volume XL No. 9.



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The History Department at Eastern Illinois University is now accepting applications for admission into the Master of Arts in Historical Administration Program.

The Historical Administration Program has been serving the profession with distinction since 1975 by preparing graduate students academically and technically for careers in history museums and historical agencies. Students are introduced to the problems, philosophies, ethics, and techniques of preserving, interpreting, and administering historical sites and collections. The curriculum combines the research orientation of a traditional cultural history program with an interdisciplinary approach to material culture studies and includes a variety of hands-on experiences. The on-campus year is followed by a six-month internship in an established institution. The application deadline for those seeking admission for the 2006-2007 academic year is February 1st.

Applications must be obtained from the Coordinator:
M.A. in Historical Administration Program

History Department

Eastern Illinois University, 600 Lincoln Avenue

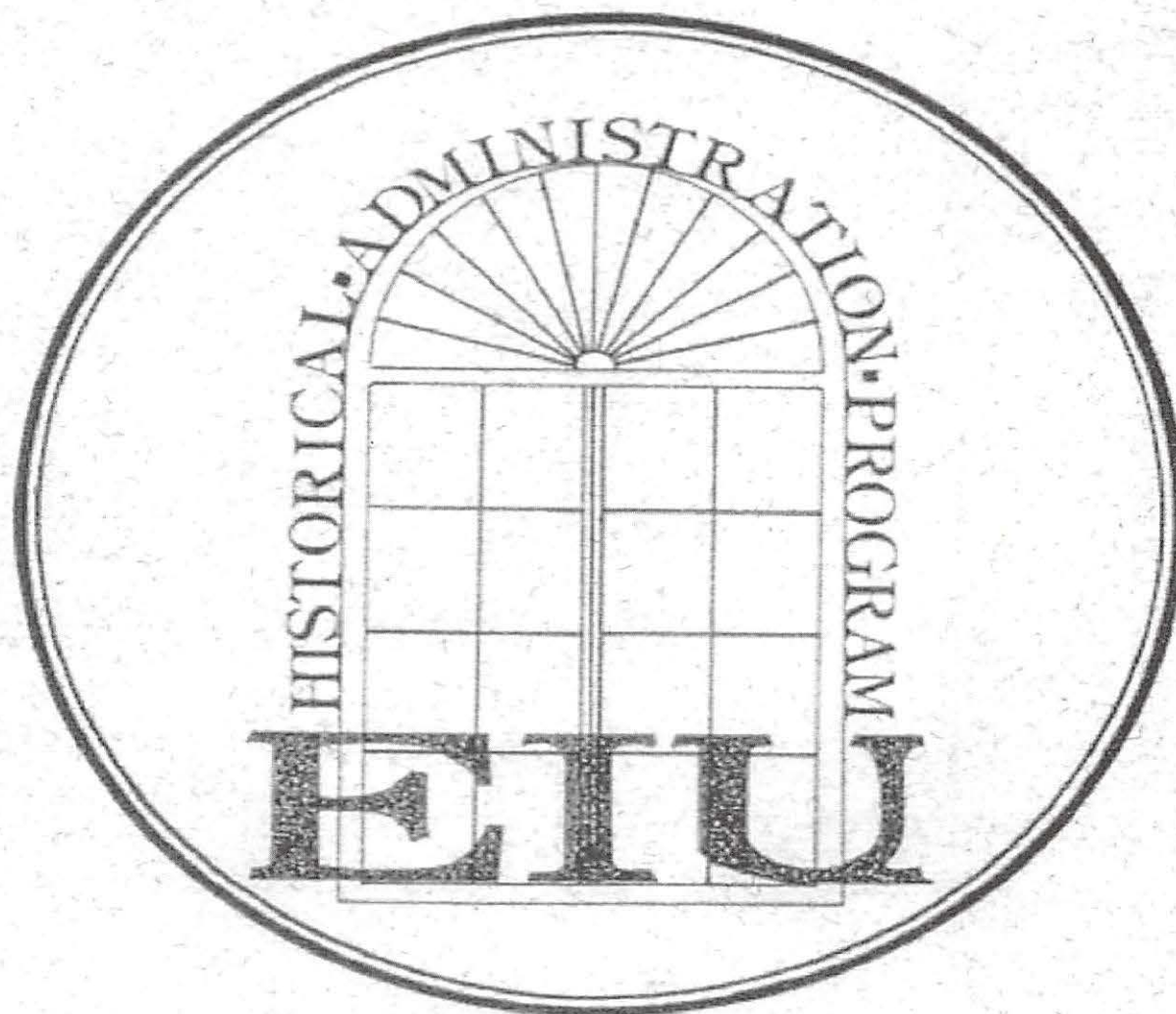
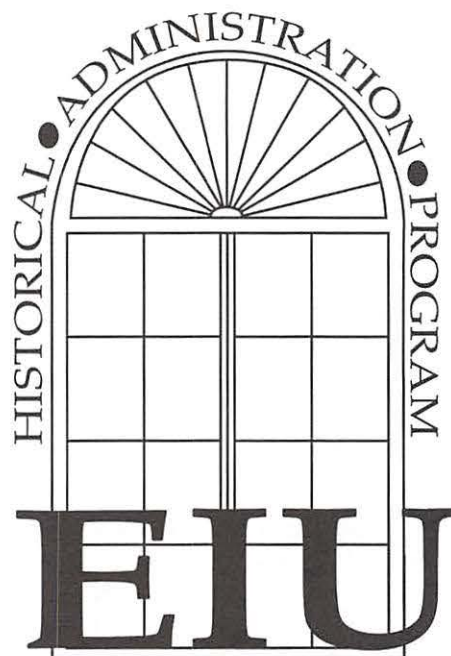
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SLATE RUN

Site Spotlight

Name of site:

Slate Run Living Historical Farm

Size of site:

The farm has about 100 acres within a 1,600 acre natural area Metro Park. 15 acres is actively farmed using horses and appropriate crop varieties. Our main buildings are an 1856 house, a mostly rebuilt summer kitchen, 1881 barn and numerous outbuildings. In the 1880s the farm was just over 300 acres.

Last years official number of visitors:

39,500, of that number 16,000 were school or youth group visitors.

Full time staff:

Five at the Farm, with some administrative, clerical and maintenance support offered by the Metro Parks District Office at another location.

Part time staff:

Three, plus a seasonal intern

Volunteers:

About 40 regulars, some who've been around so long and give so much of their time, they can practically run the place on their own. Other volunteers come for awhile and move on to other things. No matter how long they stay, we appreciate their time and talents and we couldn't operate the place without them. The farm is truly their place and they take a pride and interest that is amazing.

Mission Statement:

Provide opportunities for visitors to compare farm work and family life of the 1880s with their lives.

Hours of operation/season and admission costs:

Open April 1 through December 31, for 5 or 6 days a week, depending on the season. Sundays 11-4, other days 9-4, except in the summer we are open until 6 on Fridays, Saturdays and Sundays. Grounds and barn are open through the winter months, but we do limited programming. Free admission.

Website URL:

www.metroparks.net

Describe the bulk of your programming direction in 27 words or less:

To show the routines of daily and seasonal activities carried out with the

tools, equipment and methods of a 1880s, market oriented, central Ohio family farm.

Style of interpretation:

Third Person, although we use "I" a lot because we did feed the hog, butcher the hog and smoke the bacon, and cook the bacon and eat the bacon. We use "they" a lot too, because there are whole parts of the 1880s lifestyle we can't do, and can't claim to have done.

Time period covered by your site:

1880s, when the Farm originally opened it was 1880 to 1910, but that was way too much time to cover at one farm site.

Special events:

When a school group actually shows up on time for a program. We are located outside the outer belt, which seems way out in the country for most people. Secondly, with more budget cuts and tighter bus schedules, hardly any bus makes it on time. Another type of "special event" is the kinds that aren't planned for. Last spring we had to pull one of our horses out of the pond with a tractor. She was up to her chest in mud and sinking slowly sideways. We were successful, but that's not a special event we want to repeat. We have other similar special events: cow on ice, calf in the hayloft, and sow in the back forty, we never schedule those...they just seem to happen.



What do most people come to see at your site?

The biggest hit is the livestock. Although we are constantly explaining that we are not a "petting zoo" and no one should fall in love with the animals because we're a working farm and we view animals as hams, pillows, shoes, mittens, and a source of power.

What is the biggest hidden treasure at your site?

We have years of staff/volunteer experience and collective memory to use in our interpretation. We are also a very small site and staff so if we have an interest and we have the documentation and information, we can try it.

Three myths you would like to debunk forever from the minds of your visitors.

That the farm residents in the 1880s were not pioneers, nor were they self-sufficient, and that they were strongly tied through economics and circumstances to a world beyond their farm.

Is period clothing/costuming part of your site? How many people? What span of years?

All staff and volunteers are costumed to the best of our ability and in keeping with our budget. It is especially challenging to try and authentically clothe all sizes and ages of volunteers. We are hard on clothes and shoes! The clothes are often patched, dirty, and sometimes even smell bad. That part of authenticity is easy for us to replicate.

Activity and/or event that makes your site unique.

The "hands-on" nature of the place. If we have the time, and it's not too dangerous, we'll let you try it. We don't have to charge a fee, (at least not yet) so we are free to do activities that may not be great tourist attractors, or moneymakers, but are accurate for 1880s farm life. We try to make the place look "real".

What kind of interpretive training do you use?

The staff said "hands on, off the cuff, impromptu, and situational" supplemented by a small but diverse research library.

Briefly describe your livestock program.

Active, with 4 Percherons, 2 Shorthorn oxen, usually 2-4 Shorthorn cattle, often with 2 calves, and 2 or 3 Poland China sows with a few litters of piglets. Assorted poultry including a flock of 50 Buckeye and Black Minorca chickens, Slate Turkeys, and Toulouse geese.

Briefly describe your agricultural program.

Period field crops, with as much as possible done by horsepower, although we use a tractor for some plowing and fieldwork, especially in the spring. It's hard to get it all done in a 40-hour workweek and talk

with visitors, too.

Briefly describe your foodways program.

A meal is cooked and eaten by the staff about noon each day. All is prepared on a wood burning stove and based on seasonal and preserved foods. Vegetable varieties in the garden are pre-1900 and documented to Ohio. For safety's sake we do have a modern refrigerator and use bleach and hot water liberally. The foodways program is a great fringe benefit, as long as you like pork and chicken and don't mind occasional charcoal toppings to your cakes.

How are you funded?

We live (hopefully for awhile longer) in an unreal world. We don't have to charge admission at this point. We are part of a Metro Parks District with 14 regional natural area parks funded by a county tax levy.

Currently we still have 4 good years before we ask the community for support again.

What other professional organizations does your site belong to?

ALHFAM and AASLH

How does your site interpret any unpleasant histories that are connected with your site?

What? You mean in the "Good Old Days" there were unpleasantnesses of any type...?

What is the most unusual item in your collection?

Our 17-year-old cat, Amy and our oldest, and still working

draft horse, Pete, at 28.

What items are you most proud of in your collections?

Probably our historically correct field crops. We started off with a handful of Banner oats from a seed saver in Maine, and have carefully grown them out, so we thresh historically correct grain. The visitors don't notice, unless we bring it up, but it's a great lead in to what historical farms do and a link to get them thinking about seeds, genetics and food production.

How many years has your site been in existence?

We opened to the public in 1981.

Biggest interpretive challenge your site faces.

The public's rapidly disappearing knowledge of agriculture and the natural world.

What amenities does your site offer?

We have a new seat on the outhouse, no cracks, splits or rodent chew marks! It's the only facility we have for that purpose, so you can admire it too, if you sign up for a workshop at the Farm during the Spring conference.





The purpose of MOMCC is to "further the interchange of materials, information, ideas and consideration of professional issues within the open-air interactive and historical museum professions." Submissions regarding any topic of relevance to this purpose are welcome and needed. This is your magazine! Length is not an issue: one page and even one-column articles are needed as much as longer submissions.

If possible, submissions should be made on computer disk in an IBM compatible format, Microsoft Word and Word Perfect are the editor's choices for submissions. Macintosh format is acceptable but please allow extra time for conversion. Contact the editors before submitting a final copy of extensive manuscripts for the most current computer guidelines.

At least one hard copy of the article must be submitted. Hard copies should be double-spaced. A title page should accompany the hard copy, and must include the full name of the author(s), their professional affiliations(s), and title(s). Please include a brief biographical paragraph from each writer for an author's note at the end of the article. Also include a complete address, telephone number(s), and email if available of a contact person.

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Books, journals, bulletins, and other sources used in the creation of an article must be properly referenced. The editors require following the guidelines set forth by the *Chicago Manual of Style* or *A Manual for Writers of Term Papers, Theses, and Dissertations* by Kate Turabian.

The writing style should be clear and direct. Remember that the articles in the Magazine are seen by readers of many different professional backgrounds. Please double check the grammar, spelling, and punctuation before sending in submissions. Other than simple corrections or other minor changes, the author(s) will be asked to make any changes deemed necessary.

MOMCC does not pay authors for accepted submissions. All accepted articles are considered contributions to MOMCC.

The editorial staff can make no specific guarantee as to when an article chosen for publication will appear in print.

For the return of submitted materials, please include a first class SASE. Contact the Editor-in-Chief with any questions regarding proposed topics or content. All submissions to be considered for articles should be submitted to the following address:

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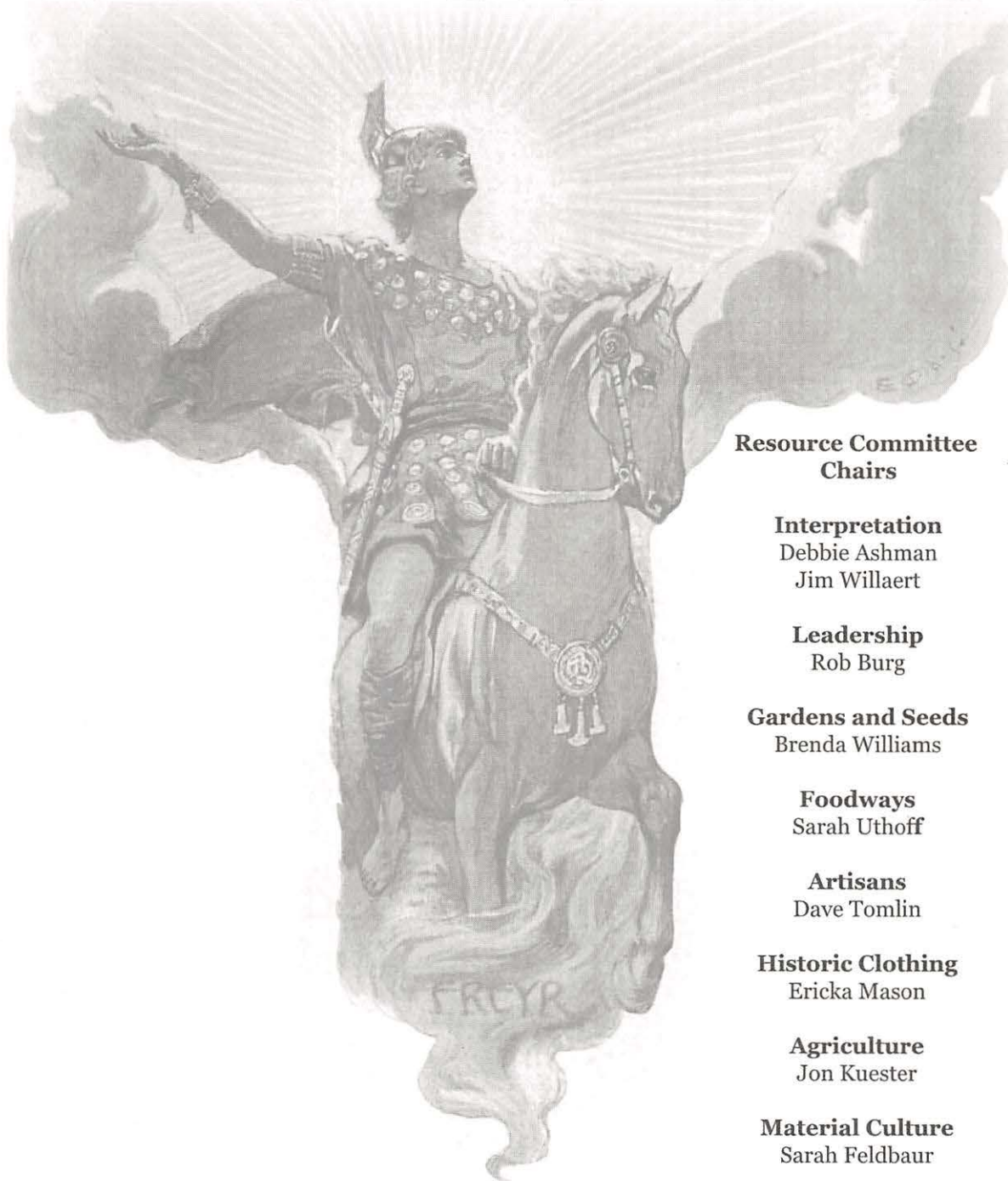
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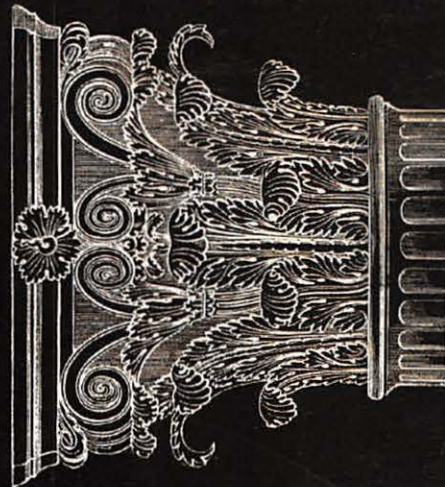


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